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Interviews

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# INTERVIEWS:

## MEMORABLE AND USEFUL;

FROM DIARY AND MEMORY REPRODUCED.

BY SAMUEL HANSON<sup>✓</sup> COX, D.D.

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, BROOKLYN, NEW YORK.

Yea, let God be true, but every man a liar ; as it is written.—*Rom.* 3 : 4.

Preach the word—instant in season, out of season—they will not endure sound doctrine—they shall be turned to fables.—*2 Tim.* 4 : 2-4.

Diversities of gifts, but the same spirit ; is it therefore not of the body ?—*1 Cor.* 4 : 15.

Est modus in rebus ; sunt certi denique fines  
Quos ultra citraque nequit consistere rectum.

\* \* \* \* \*  
Et genus et virtus, nisi cum re, vilior alga est.  
\* \* \* \* \*

Multa petentibus  
Desunt multa. Bene est, cui Deus obtulit  
Parca, quod satis est, manu.—*Horace.*

—————si vera feram, si magna rependam.—*Virgil.*

Πάντα δὲ δοκιμάζετε· τὸ καλὸν, κατέχετε.—*1 Thess.* 5 : 21.

—————στήκετε ἐν τῇ πίστει, ἸΑΝΔΡΊΖΕΣΘΕ, κραταίῳσθε. πάντα ὑμῶν ἐν ἀγάπῃ  
γινέσθω.—*1 Cor.* 16 : 13.

Under a deep consciousness of their imperfections, this is my encouragement, that there are different relishes in the world ; that something new, or expressed in a different style and manner, peculiar to the writer himself, may have a greater tendency to inform and impress the readers, than more accurate performances on the same subjects with which they are already acquainted.—*Orton.*

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\*.\* The classic reader may perhaps excuse this acknowledged love of mottoes, if good ones, and possibly be so liberal, or so obliging, as to render the little but important monosyllable *re* central to one of them, in a *quasi* Christian way—of which its author had no conception, in his piercing and wonted irony, as *piety*, *durable riches and righteousness*, or *the authentic hope of salvation* consciously radiant in the bosom, *the bright and the morning-star* ; unless rigorous to insist that there, in plain fact, it merely means *money, cash, opulence* ; since the same author elsewhere designates an almost poverty by *vir exigua re*. One might be allowed to enhance infinitely the value of the sentiment, native pagan as it is, by christianizing it, even were we to yield to the temptation, seriously felt, to substitute *sp* for *r* in that biliteral word of a justly satirical hexameter line. It would then teach that neither race, though honored in ancestral fame, nor wealth ever so abounding, nor general virtue itself, however collauded and illustrious of its graceless sort, or all of these in monopoly combined, could ever begin to be a proper substitute, or a tolerable succedaneum, or a fitting compensation, or, in any sense, a decent apology for one moment, even in thought, for the divine good, substantial, supreme, eternal ; which is at last identified forever with HOPE IN JESUS CHRIST, OUR REDEEMER AND OUR SAVIOR. This, in connection with THE TRUTH OF THE GOSPEL as related to hope, that precious truth in its integrity and its unity preserved. as the only proper medium of hope, as God gave it to us—not to alter, but to cherish and obey, to appreciate, and enjoy, and diffuse, this is properly the normal sentiment of this volume, as it should be the normal sentiment of every human being ! It is for us the normal sentiment of God.

ET GENUS ET VIRTUS, NISI CUM SPE, VILIOR ALGA EST.

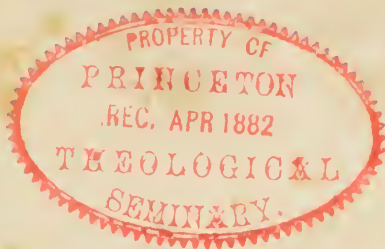
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## INTERVIEWS.

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### INSCRIPTION——PRELIMINARY REFLECTIONS.

To the following named RULING ELDERS, in different congregations of the Presbyterian Church in the United States of America :

HON. JOSEPH C. HORNBLOWER, LL.D. Ex-Chief-justice of the State of New Jersey,

HON. DANIEL HAINES, Ex-Governor of the same,

HON. WILLIAM JESSUP, LL.D. Pennsylvania,

HON. WILLIAM DARLING, do.

HON. JOHN L. MASON, New York city,

PETER ROE, Esq. New York State.

LOWELL HOLBROOK, Esq. Brooklyn, N. Y.

FISHER HOWE, Esq. do. do.

HON. TRUMAN SMITH, do. do.

THOMAS S. NELSON, Esq. do. do.

RICHARD J. THORNE, Esq. do. do.

JOHN F. TROW, Esq. do. do.

### HONORED AND BELOVED BRETHREN :

Permit the liberty taken by no unfriendly pen, in this array of your names in the portico of my humble building ; even if it should prove that the vestibule is better than the edifice, to which it ought to be only a fitting introduction.

My estimate of you as Christians, and as officers in the Church of Christ, is such as to account for the distinction, I hope not inglorious, which I have spontaneously, and without all knowledge of your own, ventured to award you.

This volume I inscribe to you, but dedicate it to God and

our country ; respecting and esteeming you too much to flatter you, and myself too much to be self-degraded by the attempt. But what is here said will be more acceptable as the fruit of brotherly kindness, saluting you as Americans, as Presbyterians, as ecclesiastical officers in my own beloved Church, as fellow-Christians, and as personal friends, honored and beloved.

All the favor I ask of you is, to give my work a fair perusal ; and, if you think it of any value, be its friends, its patrons, if you please, only so far as a sense of duty, and the pleasure of a good conscience, will allow. Be as lenient as you can toward its imperfections and its faults. More I dare not ask or desire—unless it be the boon of your prayers to God for me, that in all I do, in these residuary terms of an extended public life, and in this present enterprise, I may be favored with the incomparable good of his own benediction, however greatly, very greatly, undeserved !

In this impanneling of a jury—not a coroner's—in the matter, the number twelve was reached without any particular design—certainly with no reference to the twelve patriarchs, or the twelve apostles ; nor to the twice twelve Presbyters, sitting on as many subordinate thrones, *round about THE THRONE, clothed in white raiment, and having on their heads crowns of gold.* Other dozens, single and double, recur to my thoughts, by the wonderful law of suggestion or association ; but I dismiss them as useless to my purpose, and say, that, viewing you as the honorable representatives of that general class of my countrymen for whom more especially this is written, I commend the production to your favor, as well as your notice ; in the full persuasion that if, in the main, it wins the approval of such a BENCH OF RULING ELDERS in the Church, the writer may be much consoled with the hope that its mission and its ministry, in other spheres of our social and even of our national community, may hereafter prove both acceptable and beneficial.

In the preparation of these INTERVIEWS I have taken some liberties, and, at the same time, have observed certain necessary restraints. While not always the order, and seldom the exact phrases and style of conversation, could be reproduced or remembered, I have endeavored to violate no rule of substantial truth and justice, in the use of my own method, and the costume of my own thoughts, for the most part. Many items and topics are intentionally omitted, as less proper or useful for the public eye. Possibly it were wiser to have omitted more. Of those inserted, I have chiefly regarded usefulness, and aimed to select the best for my purpose, and to treat them in some historical or natural order ; but to care for substance and principle, more than for form and show. Much on this plan, we know, are written the inspired biographies of the Savior, the gospels of Matthew, Mark, Luke, John ; and also the Acts of the Apostles. The parables of the Savior are of their own class, as apologues, designed to give instruction, without any pretension to historical authenticity.

Where I have given nearly or quite the very words of a speaker, in some express relation or place, the reader will probably be able to identify it, from its emphatic nature and its attending circumstances.

That the age is given to superficial reading, or rather to pleasure without reading at all, and still less to thinking, were this possible, is generally too obvious for any thing but lamentation and epitaph ! It may be a reason, however, with them that write for the public, why one should aim to take their attention, *et utile cum dulci miscere*, with the things that interest and amuse, especially if in this way he may hope ultimately to profit them. Reading, and thinking, and praying, in combination, seem indeed to be less characteristic even of the good, in our day, than of the fathers of the previous age or century.

The liberties taken in these writings, describing the INTER-

VIEWS to which they refer, are chiefly in the way of amplification, without perversion, or misrepresentation of facts, sentiments, or characters. Here the writer has to do also with the reader: to prepare his mind gradually and duly to comprehend the narrative, as well as to come to just conclusions respecting it; and in all, to set the parts in due array and sequence, for the proper symmetry and effect of the work.

The selections made, from many, are in obedience at once to the counsels of judicious friends, and to my own judgment in respect to what is interesting and useful. I at first intended to give at large my two interviews with the late eccentric and original Edward Irving, of London; one with a wealthy and learned Jew, of the house of Rothschild, in Germany; one with an intelligent and polished foreigner, a Romanist, in a stage-coach, before steam-travel existed between New York and Philadelphia; one in a rail-car in Western Pennsylvania, with a self-confident and skeptical merchant of Philadelphia, supported by a Jesuit priest of Rome; and several with men who consulted me on the most interesting topic of all human inquiry—*What must I do to be saved?* But of these it may here only be said, that the present volume would be sufficiently large without them; and also that, if the present is well received, and life and health are spared, another volume may be hereafter prepared for the public.

While the forms and the laws of social intercourse are not to be violated at random, yet there is an excess of etiquette sometimes imposed, at the expense of honesty, to which a Christian must refuse subserviency. In any writing on the subject of religion, if the author ought to remember that *thou God seest me*, so should he deal honestly with his readers, and have *the testimony of his conscience* for his rejoicing, *that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of GOD, he has his conversation in the world, and more abundantly toward them.* I may here remind myself, at least, that there is no reason or sense in at-



tempting to propitiate the critics, to favor this or any better production of its class. "To attempt to disarm the severity of criticism by humiliation or entreaty, would be a hopeless task. Waving every apology, the author, therefore, has only to remark, that the motives of a writer must ever remain a secret; but the *tendency* of what he writes is capable of being ascertained, and is, in reality, the only consideration in which the public are interested."\* But how often do the public go a motive-hunting, alike careless and ignorant of the character or tendency of the production!

If to some my free remarks on several, and even a great variety of topics, and the censures I have felt required boldly, but wisely, to utter, should seem to present the work as characteristically a fault-finder, I only say that it is a very faulty world in which we live; and how any well-informed writer can deal with it honestly and truthfully, or even with the Church of God, in its present schisms and its manifold imperfections, and not find fault with it, that is, with its constituent population, their manners, their ways, their opinions, their maxims, and their practices, I candidly acknowledge that I do not know! So far as its character may be deemed polemical, while this is in a qualified sense sincerely regretted, yet, in such a world as this (see 1 John, 5 : 19. 18-20) I feel honestly compelled to it. This has been the crushing burden of the man of God in all ages. The tender and refined spirit of *the weeping prophet* recoiled from his duties with horror and amazement, and even with extravagant expressions of almost disobedience and seemingly impious refusal; as the record shows, Jer. 20 : 14-18. 7-13. He exclaims elsewhere, *Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth*, 15 : 10. If there exists a frightful controversy between the footstool and the throne, between our God and his own human creatures, so that every one of them is

\* Robert Hall.

his enemy *by wicked works*, and so continues till, by renewing grace, he obeys cordially the Gospel, then—we must testify and defend these positions; then—God is not more strong than right, and they not more weak than wrong; then—any religion that denies this is plainly false; then—to disparage the fact, or obscure the doctrine of it, is no more philanthropy than it is piety; then—the friends of error are the enemies of mankind, and wisely to love a human being implies that we faithfully deal with them in the truth; then—in doing our duty, with the kindest motives and in the wisest way, it were no strange thing that we should become specially interested in the richest of the beatitudes spoken by our blessed Savior in his sermon on the Mount. Matthew, 5 : 10–12. The world is inimical to God and true religion; hence the varying systems of falsehood that have been invented, because the truth does not suit the world—the truth is not good enough for it! ERROR OR NOTHING, is practically the motto of the world. Hence we must censure it. There is properly, and safely, and hopefully, no other way. The greatest fault-finder, or reprover, as I should say, that ever spoke of it, or spoke to it, was our blessed Lord and Savior, Jesus Christ himself. To some of his own household he said, *The world can not hate you, but me it hateth, because I testify of it, that the works thereof are evil.* And to his own disciples, the apostles of his kingdom: *If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* A few such scriptures as these, and as those I will quote presently, may convince us that one might possibly be both kind and right in such censures; but the world are not convinced, because they are not ingenuous; they love not the truth, and they are deceived by the sin they do, to *call evil good, and good evil; to put bitter for sweet, and sweet for bitter, and to*

hold on their erratic and reckless way, with no remorse, no apprehension, no self-examination, no faith in the word of God, no prayer for Divine illumination, and no sense of their great need of it from HIM, who made for each other both the mind and the Bible, and who knows through his truth how to conciliate the former to the latter, with gladness and sincerity, in his own wonderful salvation, and by his own triumphant grace.

The other scriptures to which I refer, may all be read in the twenty-eighth of Proverbs ; and however disparaged by the frivolous and the vain, they will by you, my brethren, be appreciated as the truth of the Eternal God. *They that forsake the law, praise the wicked ; but such as keep the law, contend with them. Evil men understand not judgment ; but they that seek the Lord, comparatively, understand all things. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. When righteous men do rejoice, there is great glory ; but when the wicked rise, a man, who is a man, a man of God, is hidden. He that covereth his sins shall not prosper ; but whoso confesseth, and forsaketh them, shall have mercy. Whoso walketh uprightly shall be saved ; but he that is perverse in his ways shall fall at once. To have respect of persons is not good ; because for a piece of bread that man will transgress. He that rebuketh a man shall afterward find more favor than he that flattereth with his tongue. He that trusteth in his own heart is a fool ; but whoso walketh wisely, he shall be delivered.*

Many religionizers of the present day either desire no food for their souls or their thoughts, in the way of preaching or printing, and so of hearing or reading, or they desire any thing rather than the mind enlightened, rectified, exercised in truth, convinced by evidence, habituated to REASON of righteousness, temperance, and judgment to come, and edified luminously in the faith of God's elect. They desire to be

soothed, charmed, conciliated by something musical, spirited away from themselves, and indeed from all the rugged realities of *the words of truth and soberness*, and by some super-sensuous, or refined and sensual minstrelsy, to be ecstasically ravished from the consideration of all substances, and facts, and events, and so stealthily serenaded into heaven, or, rather, into a refreshing and sleepy oblivion of all things created and uncreated! This is quietism, or inanition, or spiritual apepsy; not the way in which the wise virgins in the parable forecasted the alarm at midnight, and anticipated with due preparation, with action and energy, the advent of the bridegroom. If such fanciful and fashionable stuff be piety, then the greatest of all difference between classes of men may not appear, or be shown—between the wise and the foolish, the sheep and the goats, the wheat and the chaff, *them that are saved and them that perish*.

In every case, man, that is born of woman, is by nature, as a grand and an awful matter of fact, and hence as a cardinal principle in religion, so acting wrong, and so needing THE GREAT MORAL CHANGE, in his thoughts and his principles of action—so GREAT his need of this, that the alternative, in every case, is sure to be deceit, deterioration, and perdition. This is the plain truth of the Bible. And shall we seem to blink it, because it is disagreeable to *the world of the ungodly*? Hence it is that they tell us how gloomy is religion! how melancholy it makes them! they can not endure any thing so doleful! It gives them “the blues.” It actually injures their health. So they insulted Noah, before *the flood came and destroyed them all*.

Strange that they must ever confound as one two things of all others in the universe the most contrary and antagonistic to each other! IT IS SIN THAT IS SO GLOOMY; AND SIN IS NOT RELIGION! If this makes hell, is it the other that makes heaven? What impious nonsense! Religion makes heaven, holiness, happiness, and hope. Of its essence God



himself is alone the infinite and the perfect impersonation ; and HE is over all, BLESSED forever.

There is an element or a leaven of false religion, rampant in some places of our great country, which indeed I view as spiritual poison, fantasy, and death—as infidelity baptized, and, next to popery itself, the master-piece of Satan. I refer to neology or the rationalistic philosophy, which, for agreement with Scripture, is almost as good, but not as honest or as stupid as Islamism ; and for sustaining the hope of immortality, about as fit and proper as the location of a massive temple of marble on the summit of a pyramid of sand. And amid the spasms and the inventions of souls, in their deep unrest, since the impracticable desideratum seems to be to get “a religion that is fit for gentlemen and for scholars,” according to the detestable King James and his base progeny, we may coincidentally observe, that, as it is no part of their wisdom, or their purpose, or their effort, to OBEY THE GOSPEL, they generally alternate electively between neology and puseyism ; not remarkably pertinacious which to choose, but governed there by circumstances. In either way they manage to escape scriptural regeneration ; and this seems to be their grand policy, their chief desideratum, as it will be also their doom. If it happens to be convenient, since it is worldly respectable, even more, in some circles, oh ! Churchism is all at once their divinity, and better men by myriads are organically consigned serenely to the desperation of “uncovenanted mercies ;” or, if the convenience appears probably or plainly the other way, they can as easily, with tact, and with some more taking show of philosophy, be neologists or pantheists. Instantly the Bible becomes a museum of transcendental mystifications, and Christ is an ambiguity sublime ; as created only ; or possibly, by hypothesis, ideally, some way, for aught they know or care, uncreated ; as dying for us, somehow, by imprudence or accident, as “he was a young man ;” but not, by all means, as being honestly and really *the pro-*

*pitiatio* for our sins. Thus their Christology is little better than heathenism in a mist. It is a disgrace to their intellectual manhood and their erudite pretensions, as well as to their consistency and moral honesty. In fact, we, who know them, know that they are either infidels, or that, with no more faith than they, all their religious pretension is only contemptible, even as "a religion fit for gentlemen and scholars." If a man desires, on the whole, to have a religion that he can carry to ruin and despair along with him, let him pretend to take that of God, in some strange way, and then change it, and change it, in some other way, till it about suits *the heart*, that is *deceitful above all things, and desperately wicked*. And if, on the wisdom and the safety of such a course, "for gentlemen and scholars," he cares to read an inspired commentary, he may easily find one in the New Testament; he may be specially commended to 1 Cor. 1 : 18-31. But if he reads, and honestly digests, especially if he believes what God says to him in that luminous passage—rebuking then and there the heathenistic rationalism of the arrogant Greeks, it may be to him not only an amusing novelty, but the means of the Spirit, used and blessed to his salvation. He will then find the Bible a new book, only because he becomes a new man; and many a firmament of glories, in the universe of the new creation, will it open to his wonder, his adoration, and his joy.

Another powerful element of evil, by which many of our contemporaries are ruined for eternity, is found in religious ignorance or vacuity, mingled with civic and social assumption, co-working with pride, in a land where we are all "born equal," and where the illiterate may strut, as well as vote, on the same platform, with intelligence, good-breeding, and piety. Such men are too consequential ever to own, if indeed they know, their want of knowledge, or to learn the value of the learning that others have. They are all for leveling downward; and consider the glorious "aristocracy" of



true religion as an odious monopoly, offensive to their ideas of republican equality. Instead of making themselves like God, they make a God that is like themselves. Hence they hate and discredit the man of Christian piety, not relishing to think that *the righteous is more excellent than his neighbor*. And in this connection, there is often seen a reckless vulgarity of sinning, that justly offends God, as well as his people; and for which, if the sinners that perpetrate and practice it, only knew how much it will cost them in the end, they might, perhaps, be brought to the conclusion that they could ill afford to pay it—nor do they dream how soon, how swiftly flying on wings of flame, the reckoning-day will overtake them! For all such, if we could procure or provide some instructive and versatile, as well as sound, and thorough, and pungent reading, that might occupy their attention, a good end would be answered. Such reading must be without cant and commonplaces; without all fanaticism and affectation; original, natural in manner, manly and true in thought, and so blending the charm of narrative or anecdote, with the lessons of truth and the maxims of wisdom, as hopefully to propitiate the mind, in order to convince and reform it. *He that winneth souls is wise.*

In all my intercourse with men, at home and abroad, I have endeavored, for forty years, to read their characters by their words and actions, especially in the light of divine revelation; and, in a sense subordinate only to the knowledge of God, I concur in the sentiment, That “the proper study of mankind is man.”

What man is, in all his living phases, interests me INFINITELY MORE than the ruins of old castles, and abbeys, and palaces; than cataracts and natural scenery; than mausoleums, and monuments, and pyramids; than specimens in the fine arts, marble or canvass, or than any other curiosities of nature or art, which are all the vogue among the fashionable; with whom instruction is intolerable, and religion the most

melancholy thing in the world ; who have time to spend on trifles, and with whom, practically, the greatest trifle is eternity. All my own observation here has had, on my own mind, only this two-fold effect—it has grieved and exercised my spirit ; and it has strengthened and edified my faith in the Lord Jesus Christ. I have seen what infidelity is, what heresy, what indifference, and what are all the dazzling honors of ambition, wealth, pride, and fashion.

In my final interview with CHALMERS, that in his study, I had to tell him, as he was urgent to know from me, something, or rather every thing, about our Presbyterian disruption in this country. I, of course, gave him what I think is the truth of the matter ; and in my account of it, I have been careful not to commit him or his judgment on either side, even so much as probably I might in truth and justice lest I should seem to invoke the testimony of the dead, not impartially, to what you think with me, was infallibly the right and the truth, in the portentous strife, and concerning the abominable wickedness and fratricidal perjury of the ex-scinding acts of 1837 and 1838. He seemed grieved that ministers and brethren of a common faith, in substance quite as correct and as unanimous as could rationally be expected in our then great national Presbyterian Church, with all their sectional diversities of education and preference, should so *fall out by the way*, and enact so ferocious a schism, and so great a scandal before the eye of heaven and of earth. Indeed, it had its latent but sure effect to weaken the bonds of our national Union ; and with other analogous examples, ever to be religiously deprecated, of ecclesiastical organizations, so many of them severed in our country, it seemed to say, with horrible encouragement and acclaim, to our political and selfish demagogues, and our Hotspurs of the South and of the North, of the East and of the West—Go it, gentlemen, all of you. We of the Church and the ministry set you the example, follow it ; split the country ; destroy the nation ;

down with our arch of states ; excision is the way ; revolution is the thing ; fury is our catholicon ; and self-will our patriotism, as well as our piety. We copy the illustrious example of the legitimate son of the wise King Solomon, the venerable excinder Rehoboam of old ; and if you will only copy ours, we can enact all consequent advantages very similar, in our day, in promoting disruption, apostacy, captivity, and all the other honors and blessings of such salutary “ reforms ” and necessary revolutions, at Dan and Bethel, among the tribes of Israel.

Some, indeed, have the coolness to tell us of the good results ; as if these were the vindication of their wickedness ; as if better results might not have been better reached by other and proper means. The argument is, then, as follows : God has overruled all these earthquakes of evil, to accomplish his own wise and good purposes ; *therefore* the means were good which we used, because providentially it seems that the results are. It were easy to show, in this work or any other, that such an argument is no better than sophism and impiety—proving nothing, or INFINITELY too much. The truth, however, is clear ; *res ipsa loquitur*. God overrules every thing—glory to God alone ! The results of the murder of his own dear Son are salvation and glory for evermore, as all the ransomed of the Lamb shall know and sing in heaven. Were Pontius Pilate, Herod Antipas, the Jewish high-priest, the scribes and the elders, the lying witnesses, Barabbas, the blaspheming and impenitent thief, and all the orgies there of *the carnal mind*, which is ENMITY AGAINST God, are these, *therefore*, all innocent, praiseworthy, glorious, because they were such excinders, counselors, helpers, and sub-agents of eternal providence, in this scene of human and infernal darkness, but more of superhuman and celestial light, as appears in the tragedy of the crucifixion ! It is not *them* we thank, or excuse, or palliate, if God should make it all, as he makes all other events, in some way subserve

the purposes of his eternal wisdom, goodness, and philanthropy.

As for Emmonsism, I only say, that it has had a very bad influence, honored and beloved brethren, in several places of our extensive Zion, before we were bisected, and subsequently in both sections of our Presbyterian community, as well as in many other ecclesiastical places of our common country. And it may have indefinitely more. Will you allow me, with entire respect, frankly to say, what some of you, if not all, could well attest with me, that I have known many, or at least several, of your own honored order in the Church, who, as Ruling Elders, have been not tinctured, but pervaded and saturated with the system; and who have thereby shown and experienced its appropriate fruits, in their dryness, their hair-splitting and heartless abstractions, their hardness of character, their want of Christian sympathy, their waning usefulness, their retrogradation in spiritual fervor, their interest and power in prayer lapsing to apathy or settling in antipathy, their losing a good report, and their ultimate inanity and unprofitableness, as full of false wisdom—till they became DISINTERESTED in every thing good, with a witness. They were not aware of their danger when they began to be taken with the glitter of his theory, with its marvelous speciousness, with its promise of superior philosophy, with its seeming short-cut road to all religious learning and knowledge; and when others saw that the Bible itself began to be postponed to the sermons of Emmons, *they* were not sensible of it. Their indocility, their puffed-up obstinacy, their sublimated self-complacency, made them quite superior to their own pastors in their assumptions. They came to church, not as worshipers, but as critics. They were censors-general of the ministry; knowing every thing but their own danger, arrogance, and want of true knowledge. All this I have seen, and even felt; though not much, if at all, in my own pastoral relations. But some of my beloved

brethren in the ministry, more in former than in later years, have been cruelly harassed by these *governments*, that should have been *helps*, also, in the Church of God. Some, in our sessions, have—in a few special instances—been like growling lions there, in spite of the better wisdom and the official influence of the pastor, to frighten and scare away the new-born lambs of Christ, and make it an ordeal of fire in the very threshold of the Church, which the young convert could not attempt or succeed to cross, on account of their searching questions, their technical tests, their revolting and shameful paradoxes. “Have you any disinterested benevolence? Is it self that you love? Are you willing to be damned for the glory of God? Do you believe that God does all things? Is this the best possible system? When were you converted, how, by what means, and are you sure you are converted? Have you any unconditional submission to God? Do you love his sovereignty supremely? Have you thought what it means ‘to have a holy willingness to sin?’ Suppose you are one of the non-elect? If God were to cast you into hell, would you still love him? Have you renounced all selfishness and all self-love? Did you ever read Emmons? Or, do you think you will ever understand any thing till you do? Or, are you opposed to metaphysics? Or, do you think there ever will be any millennium, unless they value more and read that great divine?”

These are given as real specimens—that have occurred, I know; not all at once, perhaps, yet in their turns and degrees, with most exasperating and most culpable reiteration and habituation, in some places. You perceive that not one word is said in them about our Lord and Savior Jesus Christ, or coming to him for life, or his offices, his mercy, his kingdom, his condescension, his *meekness and gentleness*, his offers and his promises, his glory, his service, his people, his salvation, or his BIBLE. No question such as our doctrinal and noble STANDARDS would approve, and no allusion to those



standards ; none to creed, catechism, government, discipline, or directory !

What right have any of us, his officers, to alter the terms, or embarrass the access of his communion, in the Church of Christ ? to require of his disciples what he does not require ? or to reject or harass even *him that is weak in the faith*, when Christ says, *receive him* ? Just as much right as had the exseinders for their enacted wickedness in the house of God. Just as much right as has the undone hierarchy of Rome, with the papal monstrosity enthroned there, to metamorphose the Church of God into the congregation of the devil, and to show Christianity in stupendous caricature, as something infinitely dissimilar, and infinitely other than what it is, as God made it. There is no authority, no jurisdiction, no headship, rightly in the Church on earth, but that of Christ alone ; which his true ministers and his faithful officers learn that they must declare and administer in his name, as the unaltered will and way of heaven. The Church is Christ's own, and HE alone has the right to make laws in it ; nor is there possibly a principle in the polity of the Church of more fundamental gravity and grandeur than this. We, who rule, ought to know, and digest, and maintain it, in alto relievo, on every tablet or façade of the house of God. It ought to be graven on our hearts ! A departure from this principle, a violation of it, is a growing virus in the Church ; and all history develops it as the pre-eminent mischief of the apostasy of ages, oriental, occidental, and almost ecumenical, in all Christendom. It is the very germ of *the mystery of iniquity*—against which, with due intelligence, we should *watch and pray, lest we fall into temptation*. Every officer of the Church of Christ ought to feel, and digest, and honor it. There is a *senatus-consultum* of heaven respecting it, somewhat analogous to that of old republican Rome, that so charged the consul to guard the state, at all events, against all detriment — *CONSUL VIDERET UT NIL DETRIMENTI RES-*



PUBLICA CAPERET. Let us all here be vigilant and energetic, glorifying, as we ought, the ubiquity of Christ, our King, in his own Church; feeling by faith his ever-presence, as JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOREVER; the great God and Savior\* of us, without successor, rival, equal, or substitute; eternally our Head, our Commander, our glory, and our salvation. Let others worship the rusty, rotten, ridiculous chain of "succession," and galvanize it, till it shakes in all manner of wild contortions, like a floundering corpse on the table of an anatomical theatre—they will get as much life from the one as the other. We repudiate this heathenism that adores relics, and deifies *dead men's bones and all uncleanness*, while it vacates the glory of the living Church, by practically denying the HEADSHIP of the Son of God, and substituting ultimately their own LAWN-RIGGED AND MITRED SELVES! Matt. 18 : 20. Nor know I of any part of the ruling or consular function in the Church, pertaining to your high and honorable office, brethren, that requires more wisdom, more tenderness, more sympathy, more prayer, or more simple faith in the teaching of the Spirit, than that in which, as coassessors with the pastor, the primitive apostolic bishop of the congregation, you examine or admit the candidates that come before the session, as applicants for the privileges of the Church. In fact, it is primely the business of the pastor, who is by office required and qualified, better than others, to know both the persons that apply and the questions suitable to address to them. One great duty of the elders is to know their social character; to ascertain their reputation in the relations of life; and to report to the pastor if there be any known scandal, or let, or hinderance, to their matriculation as members of the Church.

The great tests of character, as proposed by the system of Emmons, are mainly all ultra-evangelical, and can be stood

\* So we render, *ad literam*, the original of Tit. 2 : 13.

and endured only by the partisan and the self-deceived. No man on earth has a right to enact or to propose them. God has not required them at our hands. They are inconsistent with what he does require. When men talk of *willingness to be damned*, in any category or hypothesis, they are, at best, each a *prating* theological FOOL; *understanding neither what they say, nor whereof they affirm*. God requires US TO BE WILLING TO BE SAVED, cordially willing, by the grace of God, according to the Gospel; saved from sin and *the wrath to come*, to his own glory in Jesus Christ. The great mischief of the world, in their impenitence, their folly, their blindness, is, that, PRACTICALLY, THEY ARE ALL SO WILLING TO BE LOST! Any thing for them, any thing but the salvation of God. One of Webster's very proper definitions of disinterestedness is, indifference! a quality in which the world, it is to be hoped, excels infinitely the Church. Reprobates are eternally *disinterested* in the salvation of Christ, and their indifference or antagony induces it all. The doctrine of damnation is indeed a divine and a solemn reality; and, as such, fearful, tremendous, and to be viewed only with religious awe and deprecation. Some speculatists talk of it only as theological triflers, hardening their own hearts with the awful truth—and some, without skill, or consideration, or wisdom, and with no tenderness or reverence, dogmatizing their own speculations, most destructively, to the feelings, and the impressions, and the hopes of the inquiring, the recent, and the immature. Such hard-hearted smatterers would ridicule us as old women, and so forth, if our practice among them were to exemplify the words of the sublime apostle, who said, *We were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to impart to you, not the Gospel of God only, but also our own souls, because ye were dear to us*. This is piety, and this the way to propagate it, which those hardened and frigid

partisans neither love nor know. Oh ! how desirable, how necessary, how blessed it is, when the session, that is, the pastor and all the ruling elders, act and feel together as one, imbued in common with the wisdom of the Master, and loving tenderly all the flock for the great Shepherd's sake ; all *striving together for the faith of the Gospel !* It is not in the spirit of complaint at all, as personal to myself, that this is written ; but more or wholly in fraternal sympathy for others. It is my happiness, as a Christian pastor, to be associated with colleagues united and intelligent, and who would abhor the temptation, which has captured some weak and vain ones, to make themselves important by making distinguished and protracted perplexity and trouble for others. One elder of the latter description, like a pestilential sheep in the flock, can do more mischief than all the others can ordinarily repair—as self-willed, inflated with his own ideas, inconsiderate of the wisdom of his peers, disrespectful to his pastor, vaunting his own importance, commanding his own precedence, and stealthily usurping power. Humility is dignity, the fruit and the evidence of wisdom, the way to real esteem and honor ; and it confers the best epaulets of office in the Church. *Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another. For he that in these things serveth Christ is acceptable to God and approved of men.*

The office you sustain in the Church, dear brethren, with such honor and acceptance, is yet to be better understood, and *the faces of elders more honored*, in our Church and in our country. We may not write it that *the elders have ceased from the gate* ; yet we hope to record, in our coming history, that there they were increasingly more frequent and more useful, as well as more honorable, in their counsel for the welfare of Jerusalem. In many churches, often the fault of the pastors ! *dico aperte, nos consules desumus !* the office is confused with that of deacons ; both offices are virtually

exercised by the same incumbent ; sometimes the deacon, by usurpation, is an elder. Sometimes, and oftener, the elder, in the same way, is a deacon. So it ought not to be ! Your office is not to *serve tables*, not even the Lord's table ! nor to take care of the poor ; nor to assist the bishop in the administration of either sacrament ; nor to give executive attendance and oversight in seating strangers, and managing the incidents of public worship. All this is honorable, but subordinate. It belongs of right to the diaconate. But you are the counselors, the paternal governors of the Church, in conjunction with your moderator and pastor, according to the excellent constitution of our Church, soundly interpreted. Your proper official attributes are mainly resolvable into one—WISDOM. This is *the principal thing*. It should be enlightened, comprehensive, experimental, and mature ; and withal of that kind that *cometh from above*. James, 3 : 13–18. It should deserve and conciliate the confidence both of the ministry and the Church. Its sphere should be wider and more visitatorial. Its care of the flock should expatiate peculiarly and tenderly toward the lambs. The elders ought to be great helpers both to parents and pastor, in the faithful, and the guarded, and the evangelical education of the young. A little system, a little condescension, a little prayerful and patriarchal oversight, and a little devotion to the work, oh ! what good might this effectuate, to *magnify your office*, and endear your influence to all the congregation, the heads and the members of all its families. Then they would better love and understand the order—*Obey them that have the rule over you, and submit yourselves: FOR THEY watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that were unprofitable for you.* The account here demonstrably refers to that which their elders and pastors shall give of them, as objects of all their official missions ; though often and commonly mistaken to mean the officials themselves, as



solemnly accountable in all. I only add, a ruling elder ought to be a good biblical scholar, and well conversant with the whole polity of the Church.

There is danger in our republican tendencies, of perversion, in one of the highest relations of our being. A man may be great as a patriot and a statesman, and as a scholar, and yet not be a Christian! while our national or political gratitude may proceed to adoration, to apotheosis, to canonization; only on the ground of his distinguished civic virtues, his public usefulness, or his military success. If we perpetrate this enormity, God will be no party to our error. He has but one way of saving sinners; and neither Harrison nor Adams, neither Clay nor Washington, neither Moses nor David, neither Daniel nor Paul, could possibly or ever reach heaven in any other way. *This is a faithful saying, and WORTHY OF ALL ACCEPTATION; that is, worthy to be accepted by every one, that Christ Jesus came into the world to save sinners; of whom I am chief. There is ONE MEDIATOR between God and men, the man Christ Jesus; who gave himself a ransom for all, a testimony in due time. NEITHER IS THERE SALVATION IN ANY OTHER; FOR THERE IS NONE OTHER NAME UNDER HEAVEN, given among men, whereby we must be saved. For God so LOVED THE WORLD, that he gave his only-begotten Son, that whosoever believeth on Him, or trusteth to Him, should not perish, but have everlasting life.*

With these sentiments, simply and sincerely believed, did I converse with President Adams, on the occasion herein recited and described. One reason that I selected and now insert that, refers to other great men of the nation, who may possibly peruse it; men who are too great to be good, too knowing to learn of Christ, too much themselves like gods, Psalm 82 : 6, to remember that *they shall die like men*, each of them shall *perish like one of the princes*—some of them in danger of PERISHING in a sense supreme and eternal!

I am well aware of the delicacies and the difficulties connected with my theme and my publication; and I have honestly tried, as far as I knew how, both to be faithful in the premises, and, if possible, to give no reasonable offense to any reader. How I may have succeeded, time will show. By no means sanguine, I desire to feel my dependence mainly on God alone for that blessing which determines all prosperity. *Except the Lord build the house, they labor in vain that build it. For promotion cometh neither from the East, nor from the West, nor from the South; but GOD IS THE JUDGE; He putteth down one, and setteth up another.*

A man who is distinguished in life for his eminent knowledge of many great things, may not, therefore, as a matter of course, know equally all other, and some of the greatest things. And yet, from his celebrity, he is often tempted to assume or affect to know every thing. The same sentiment is popular, because its theme is such. Yet of any one thing if he is ignorant, his ignorance in that one particular is none the better, and none the less, but rather seemingly the more, for being associated in the same subject with immense knowledge in a thousand other particulars. A learned doctor in divinity once asked me, in reference to the Giant's Causeway, in Ireland, if it was accurately known by whom, and in what age of the world, it was built there! A respectable lady, to whom I was speaking on the subject of personal religion, and to whom my language more than implying that she was a sinner, took fright, rather than umbrage, as if I knew something of her personal history, *conscia facinoris*, which she intended to keep a profound secret. Another, a wealthy lady, who kept telling me of her abounding virtues and good works, *usque ad nauseam*, and to whom I said, Madam, do you not think that you have some self-righteousness in all this? replied, with a very earnest countenance, Ah! sir, I hope I have. That's what I try for, and am after it, day and night, continually. Alas! in some sense

she told the truth ; more truth than she knew. It was self-righteousness, and not salvation, that she was after ! She was, however, a member of no Church ; and though not so distinguished as the *fashionable lady at Calais*, and possibly more wealthy, it is probable that, like her, her worldly possessions, and, above all, her wondrous quantity of self-righteousness, constituted about all her preparation for heaven or fitness for the solemnity of the mortal hour. One of our distinguished governors, in one of the sovereign states of our confederacy, some years since, in his proclamation for annual THANKSGIVING — by the way, a most proper, and in some places A MOST IMPIOUSLY ABUSED OBSERVANCE !—after other things that were better said, exhorted all his constituents, assembled on the appointed day, in their respective houses of public worship, to ENDEAVOR TO MERIT *from the hand of God a continuance of his* MERCIES ! His excellency might just as well, just as practicably, have exhorted and urged them to build a new solar system, and stock it with theological governors, who know how to “merit mercy !”

But I have only to conclude this introductory inscription, asking pardon for its length, by congratulating you on the many good things that God’s mercy, contrary to our deserts, hath left among us in our land. Each of us may say, with the genuine gratitude of a Christian and the appropriate piety of an American, *The Lord is the portion of mine inheritance and of my cup ; thou maintainest my lot. The lines are fallen to me in pleasant places ; yea, I have a goodly heritage.* We have religious liberty, in its fullness and its perfection. We have Bibles, Christians, ministers of Christ, churches, the means of grace, much that is correct and Christian in our public sentiment, and the prospects, under God, as the GREAT CONSERVATOR of our country, the JEHOVAH STATOR of these UNITED STATES, and the MIGHTY GUARDIAN of his own cause every where, the prospects, I say, of permanency, progress, improvement, usefulness, and salvation. Amen—Alleluia !





## HORÆ CHALMERIANÆ.

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### INTERVIEWS WITH CHALMERS,

PUBLIC AND PRIVATE;

GLASGOW AND EDINBURGH, 1833, 1846.

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A wise man is strong; yea, a man of knowledge increaseth strength.—*Prov.* 24 : 5.

He that followeth after righteousness and mercy, findeth life, righteousness, and honor.—*Prov.* 21 : 21.

The memory of the just is blessed.—*Prov.* 10 : 7.

Integer vitæ scelerisque purus.

\* \* \* \*

Justum et tenacem propositi virum

Non civium ardor prava jubentium

Non vultus instantis tyranni

Mente quatit solida. \* \*

\* \* \* \*

Si fractus illabitur orbis

Impavidum ferient ruinæ.

\* \* \* \*

Multis ille bonis flebilis occidit.

\* \* \* \*

Ergo Quintilium perpetuus sopor

Urget? Cui pudor, et justitiæ soror

Incorrupta fides, nudaque veritas,

Quando ullum invenient parem?—*Hor.*

——— φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον.—2 *Tim.* 1 : 10.



## REV. THOMAS CHALMERS, D.D. LL.D.

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HUMAN greatness is often—if not always—an equivocal, an ambiguity. It is sometimes an assumption, sometimes a misfortune, sometimes the creature of circumstances, factitious, ostentatious, false. It is sometimes a crime, a fallacy, an impiety. With some men their greatness is in inverse ratio as their proximity; it requires “distance to lend enchantment to the view;” since to be acquainted with them is an effectual cure for the temptation to idolatry. Here a man is a monarch, not because he ever did or ever was any thing great, or splendid, or virtuous; but for several other reasons. He was the child of such parents; he was older than their other children; a vacancy occurred in the throne, and he was passively ordained the proper candidate.

Among the incumbents of the clerical profession greatness is too often the result of no certainly appropriate qualities of its possessor. He was elected in the conclave—either by scrutiny, or by accession, or by acclamation, and, *quem creant adorant*, he is, presto, the great Father of all Christendom, the Prince of this world, the Prophet of eternity, the Arbiter of human destiny, the Vicar of the Son of God! Or, the premier of Great Britain has named him to the Archbishopric of York or Canterbury, with a stipend of imperial affluence; and the Head of the Church there—masculine or feminine—has, as a matter of course, confirmed the nomination! Or, an Irish Papist comes to the United States, works at gardening for a while, then takes the chrism of the Popish priesthood, and then, rising on the pyramid by merit or contrivance, he gets at last to be appointed by the pope

to the renowned archprelacy of Basilopolis ! with some expectation of the broad brim of a cardinal, with some considered possibility of the tiara itself !

The greatness of CHALMERS appears only the brighter and the better amid all these meretricious contrasts. He held no office that men invented, or that Pagans envy, or that monarchs patronize or properly estimate. His fame rested on what he was, and on what he did, and on what he promised, with God for his underwriter. His great qualities made his exalted reputation ; and his goodness ripened, and expanded, and aggrandized those qualities. His honors in time are only types of what they are in eternity ; his eminence in this world only the shadow of his graduation in that which is to come. A prosperous *coup d'état* can make, it seems, an autocrat, or even an emperor ; an incident of party tactics, or a powerful bribe, may instate a pseudo-successor of apostles ; a trifle of any other sort may confer sublunary greatness, in which the possessor is both envied and passive, to say nothing of qualification or desert. The kingdom of heaven, unborrowed and unborrowing as the solar light, rejects and inhibits all worldly conformities, all earthly imitations ; and is only ruined or superseded by their ascendancy. Jesus said—*Ye know that the princes of the nations exercise dominion over them, and they that are great exercise authority upon them. But IT SHALL NOT BE SO AMONG YOU : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many.*

The astronomical discourses of Chalmers appeared in this country near forty years ago ; and I read them in the fervor of my first love. From that period my estimation of their author was deep and high. I went to Scotland, that land of my mother's fathers' sires, with a vivid sense of its many attractions, in September, 1833 ; but no object there attracted

me like the person, the ministration, the companionship of Chalmers. To see him, to hear him, to enjoy his society, was number one among my items of desire. The scenery of the Highlands, Roderick Dhu's country and Ellen's Isle, and the lochs, were all vastly little in comparison. And all this was aggravated by a special cause—it was *now or never* in my apprehension.

Two events, controlled alone by Providence, are memorable here—one, the way in which I missed the opportunity in London; another, the strange coincidence by which I hit it in Glasgow and in Edinburgh.

He was announced to come to London in the summer, and lecture a series on the "Christian expediency of ecclesiastical establishments." He came, and in his serial, as in his general ministrations, in the Caledonian chapel, Sidmouth Street, Regent's Park, just vacated by the degradation of poor Irving, was attended by the titled, the noble, and the grand, contesting in crowds for the privilege. What crested equipages, what pomp and peerage, what nobility and royalty, and in all what pageantry and glory, were there to hear him! I was then on the Continent, and returned just in time to desiderate his last performance, he having returned to Scotland a few days previous. It was a great, and even a painful privation, then seeming irreparable. However, I was availed of the glowing accounts and narrations of others—and some of his "deliverances" I could read, as the result of that furtive and impudent stenography, as Jay denounces and virtually calls it, so common in London and other places, by which certain adepts of the trade take notes, in their own way, of any distinguished or available speaker, from the platform or the pulpit; and, right or wrong, *per fas et nefas*, give it to the public in a few hours, and make money by hawking it about the streets, while the interest is fresh, or the affair a novelty, whether literary, political, or ecclesiastical. I read and considered a sermon, thus furnished, which was eloquent,

not badly reproduced, which interested me, provoked some animadversion, and of which I shall speak again—not alone with commendation, great and brilliant, and fervid and good in the main, as it certainly was.

The other incident was a compensation and a great felicity. It seems that Chalmers, when he retired from St. John's, Glasgow, made, as I was told, a pact with his people, that, if they would give him a voice in the selection of his successor, he would visit them at least once a year, spend a Lord's day with them, and assist by collections in accomplishing the stipend, or something of this sort. When, therefore, I came by steamer, on Tuesday, September 3, 1833, from Belfast, on the Clyde, to Glasgow, I was informed that Chalmers was there, and was to preach for his former people next Lord's-day. I was also assured, however, that I stood no chance at all of hearing him; as crowds challenged the privilege, as the police were to take possession of the doors and passages, and as more than the edifice could contain probably had already a ticket or a pledge for the occasion. I was at last indebted to my friend, William Collins, Esq. who, as a member and pew-owner, had precedence. We went at an earlier hour than usual; and then, by dint of physical effort as well as courage, he parted the crowd, and I followed, I scarce know how, till, after laborious perseverance, and serving an ejection on some interlopers in his pew, we found our seats.

The interval was one of some congratulation and impatience. We were then to wait nearly an hour till the time of service. The scene was interesting and peculiar. The house was a perfect jam; and, as I then perceived, in pew, aisle, and every space-way, these were all filled with the sterner sex alone. It seemed hard to exclude the ladies all from the spiritual feast; but, as my friend indicated, I soon found that, by an order of arrangement, the galleries were reserved for them, and were all occupied at an earlier hour,



they having the first opportunity of entrance. It was well. And yet I felt for the preacher, as the scene might make him sympathetically uneasy, and the air be too soon deoxygenated for the proper exercise of speaking. As soon as they saw the preacher, however, they grew still,

Conticuere omnes, intentique ora tenebant ;

and, through the entire performance, their attention was fixed and profound ; though at intervals, when in preaching he paused or ceased for a moment, reclining to recover his strength, there was such a noise of throats, and noses, and kerchiefs, and such a general preparation for another onset of oratory and attention, that the contrast of stillness, when he resumed, was the more observable, especially as it was so promptly restored, and so remarkably perfect.

As Chalmers entered from the vestry and ascended the pulpit, there was something at once simple and unaffected, on the one hand, and solemn, and engaged, and absorbed, on the other, in his manner and expression. His stature appeared shorter than I expected ; but his countenance, with no glare or ostentation, seemed gathered to a point, in tranquil but fixed concentration ; as if he had a message to deliver and a work to do, and as if he would do that, and care for nothing else, on the present occasion.

When he began to speak, though I had heard of his Fife-shire accent, or rather broad Scotch brogue, the sonorous quaintness and earnestness of his voice surprised me. In prayer, I was sometimes mystified at first, by such expressions sounding as the following : “ O Lard, a gude and a blassed thang ut az, to luvè and to sarve tha ; and a bettir thang ut az, to san aganst tha. O Lard, may ol th’ Kraschun grasses ba in us and grow, partakoolyrlly the grass of fath.” By *bettir* there, or rather *betther*, he meant *bitter* ; though, as he first uttered it, it struck my ear and my soul as terrible or confounding sentiment ! The disciples of Emmons could scarcely go it ! Some of his expressions, however, were sim-

ple, filial, and beautiful, as well as touching, in an eminent degree. One I will quote, as I well remember it, in the main : " May our luvè for tha, our Master and Lard, ba true and pramative ; may it ba like that of apowstles and the Kraschuns of the martyr ages ; may wa sarve tha bakous wa luvè tha, and luvè tha bakous wa delight to do tha honor." I give these as the best approximate specimens of his enunciation and his utterance that I can recollect or command—certainly from no thought or allowance of caricature, and with a tender demur lest I should seem to disparage him with any reader. His peculiarities soon lost their quality as strange or ungrateful, and became easy and musical, alike to the ear and the mind. The strength and the wealth of his thoughts soon carried us in the wake of his prosperous mental navigation, and we all felt the pleasure and the safety of such a helmsman, as we sailed with him, unanimous and happy, with the port of the celestial city almost peering to our view. Indeed, as I became wonted to his voice and his way, they lost all their momentary offense, and seemed rather transmuted, by association, into attractions, and beauties, and harmonies of masterly oratory.

I will, however, give one more specimen. His pronunciation of the word *virtue* was quite racy and peculiar. Very often the *e* was continental ; as *a* in day, and sometimes as *a* in far. Thus, inculcating the sentiment that we must be justified by grace through faith, and endeavoring to expose and explode the rival sentiment of good works for the basis, he said, disparaging the proud claims of human virtue, speaking it with pungency and earnestness, thus—"Varchy az not the price of hivin." And, indeed, his peculiarities of the sort were many and pervading ; but, like others, I observed them only at first, and felt equally that they were both incorrigible and also respectable, as his, rising in their associations, till entertained with favor and pleasure by his whole audience, though to many of them they were too natural to

be observable ; certainly they were in no sense offensive or disagreeable. But in Edinburgh, where they think the English is spoken as well as written by themselves to perfection, orthoepy and all, some of them affect to criticise him for his local vulgarities of pronunciation ; though every scholar of them has himself unconsciously some of the accent, by which the ear of an Englishman or an American could instantly detect them, though they are all unconscious of the fact ; as one, a native, I think, of Glasgow, said to me, denying it, " Why, ya wad na knaw me by my brog, wad ye ? " I felt tempted, in good humor, almost to mock him, and reply, " Naw, Sandy, ya'r th' mon far that, ya knaw ; I dinna ken the thang in what yer sain. "

But the way of Chalmers was peculiar, not vulgar ; yet no one could suspect or imagine it from reading his writings ; and he, if not unconscious of it, was not at all embarrassed by it. He was too elevated in all his thoughts for such trifles to affect him. He was really superior alike to the importunity and the impertinence of things inconsiderable and contemptible.

It is said, that, conscious of his vocal peculiarities, and viewing them as much incorrigible, as they were native and vernacular, he rose philosophically above it, esteeming it of no importance, and superinducing an earnest naturalness of manner, prosperous in spite of it, and ever superior to it. Every man should be himself in the pulpit and every where else. As his own countrymen were less conscious or conscious of it, and as, in the ears of others of the great English tongue, one could never fail impressively to observe it, I may assume this as the justification of a friendly pen in the present notice of it.

His matter, and style, and affluence of thought, especially his eloquence of expression, as a preacher, the world knows ; his manner, as a whole, it is the privilege of only a comparative few of his readers to have seen and heard. All these

combined make his admirers and eulogists. One compliment, uttered by the late Rev. John Mitchel Mason, D.D. of New York, is quite surpassing, if not the greatest ever sincerely and spontaneously pronounced on a modern preacher of the Gospel. It was certainly sincere, as well as emotional and extemporaneous. That of Louis le Grand to Massillon, though more famed, is certainly inferior.

Having heard of it in America, I asked a worthy and intelligent lady in Glasgow, at whose house I was, if she had heard of it? when she replied—More, sir. I heard the thing itself. It occurred in my house, and in this room. Dr. Mason was sitting about where you sit, just returned from church; and I was impatient to hear his opinion of my own honored pastor, for many reasons, as you know;\* and hence I asked him, while he seemed absent as in reverie—Pray, tell me, dear sir, your opinion. What think you of Dr. Chalmers? He paused in vacancy, and I repeated the question, when he answered—What I think of him? very little, madam, I assure you; I think very little of *him*. I forgot him during the sermon—he forgot himself; he hid himself; and put in the foreground, alone in sight, the Master—the theme—the Gospel; all in the clear light of heaven displayed; so that I thought of these only—not of him at all.

She added, what I had also heard from our mutual friend, Bruen, at home, its proper supplement, and what was, with the former, thus happily authenticated. Dr. Mason went in the afternoon or evening, said she, to hear the learned and eloquent Dr. Dick; but his style was as unlike that of Chalmers as possible—it was fine, sentimental, soothing, and elegant; as his delivery was soft and gentle, with nothing aggressive or exciting in the whole of it. Hence I asked him, in turn, what he thought of our other great preacher? He replied, Very little, madam. I had no room left in my

\* He was her mother's pastor; herself a native American, born on Long Island.

thoughts for all his feminine lucubrations—I was too full of the manly and the mighty morning services. Indeed, his heavenly sprinklings scarce made a ripple on the surface of the flowing stream of my meditations. Perhaps I did him no justice in the way of proper attention. And yet, how could one be charmed with the flow of purling rivulets, in soft meanders, through meadows of verdure and gardens of spice-ry, with the loud echoes of Niagara still resounding and thundering in his ears !

Mason was a judge—and the same wit from many another would pass for less, justly, with those who knew him as, in his day, without a rival or an equal, the giant pulpit rhetorician of New York.

It was a noble and a generous instance of the *laudari a laudato*, a great preacher praised by a great praised preacher—and plainly with no envy, no effort, no affectation, no sordid motive ; truth and feeling alone having inspired the bosom of greatness to utter its own revealings, in this and in the former instance.

But I may tell my own impressions of his sermon. His text was announced, as Rev. 22 : 11. *He that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still.*

The sermon is now before the world, in his published works. Yet I have not seen it there, and the fact may be unreal, though others have reported or suggested it. It was often preached by him ; and has been criticised by many, not without favor and laudation. I was sensible to its merits as a whole, as also dazzled with its brilliants. My objections to it were almost instinctive, and chiefly two only.

First. It was severely topical, not textual, in its total plan and finish. No adequate explanation ; and especially no clear fixing of the point, in reference to sinner or to saint, where the words apply, as beyond it all must remain so STILL ;



and then each class becomes unalterable. This seemed to me a defect of a grave character.

Second. He told of the saint as *holy* and *righteous*, and of the sinner as *filthy* and *unjust*; but how a sinner could become a saint, if this indeed were possible, he seemed not to tell us—whereas, this very thing is, in a sermon, certainly in one of this class, a cardinal virtue of a preacher, and necessary to the edification of all ordinary hearers. He told us faithfully and well what would become of the sinner, what of the saint, in the coming world; but as to the material from which saints are made, or that saints by grace accrue from sinners, and that sinners might become saints, and how this could be done, and what hope of such a change there might be for any sinner there, he comparatively told us not: on the contrary, the desperate alternative seemed to be implied, If you are filthy, be so still; if unjust, be so still. This, indeed, he meant not; yet this seemed to be the impression really produced, though perhaps unconsciously, on the mind of the irreligious hearer. The precise opposite of this should have been the luminous and the living consequence. This was the sermon I read in London, and now heard in Glasgow. My estimate was increasingly the same. It is a great fault or defect, and one which is good against all the sermons I heard in Scotland. They are too abstract, or general, or speculative, or hypothetical, in their statements. To show a sinner, with due energy and directness, that he must become a saint, or perish forever; that this change is quite practicable; that his own is the responsibility for its occurrence; that he ought to seek it in the way of God; that rightly to seek, is surely to find it; that in the present, not the future world, is all his opportunity; that *now is the accepted time*, and there is no *performance of the doing of it*, except on the *now* principle; that procrastination is deceit, as well as crime; that not he for the Spirit, but the Spirit for him, is waiting, saying, *To-day, if you will hear his voice, harden not your*



*hearts*; that to reject offered mercy, and to *neglect so great salvation*, is the most aggravated sin against your own souls, as well as against God; that this sin leads to all others, and necessitates your doom; and that the justice of your condemnation, in all this, will be terribly enhanced, and gloriously illustrated at last, should you, by the sovereign order of His throne, die in your sins, *filthy and unjust*, with the awful fiat of the text confirmed against you forever: all this, I say, virtually impressed on the mind of the sinner, evinces THE KIND of sermons that we ought to preach; and the type of impression that we ought to make; and the very scope and drift of the written word, to radiate and seal, as the means of actuating every hearer, practically, to make good his retreat *for refuge, to lay hold on the hope set before us* in the Gospel—to do this, by God's offered help, and to do this while he may, and to do this promptly and sincerely, by the exercise of faith in the testimony of God, corresponding with God, in that *obedience of faith*, to which the Gospel summons and obligates every rational hearer. *He that hath an ear, let him hear what the Spirit saith to THE CHURCHES.*

It is not for me to praise so great a preacher, and I am far enough from any desire or thought of disparaging him. But in this fraternal censure, while I regret it, I say only what honesty, and a sense of usefulness, alike inspire; and nothing for the sake of criticism, nothing at all with the least idea of his depreciation. If any man's affluence of fame could bear some animadversion, surely here one need not be afraid to be hearty and truthful, and free in his observations.

His manner, also, had some faults, if rules or canons are to guide us; such as Campbell or Whately has with philosophic eminence prescribed. But it had excellences too, such as directness to his object, earnestness, naturalness, symmetry, and bravery evinced, superior to any low consideration, bent only on pleasing the Master and benefiting the people. In a good sense, not in a proud, or a vain, or an affected one, Chalmers

seemed always above his audience, and over them, for good. They were before him, not he before them ; while, as an ambassador for Christ, he held his court in the sanctuary, and pursued his high negotiations, in the spirit and on the principles of the commission he held, from so great and so good a Master.

In the afternoon, he preached from Rom. 7 : 6, and his sermon struck me as less scholastic, as more solid and pastoral. Its garniture and imagery were less conspicuous, its devotional character more impressive and powerful. Formalism in the worship of God was shown to be pharisaism only, matter more than mind, appearance more than reality, and hypocrisy rather than sincerity. He illustrated spirituality as the only philosophy of worship, especially in this last and best dispensation under the Messiah ; evincing the glare of the difference between service *in newness of spirit*, and *in the oldness of the letter*, and between Saul in his formalities and Paul in his spiritualities.

After the morning service was concluded, some scenes occurred worthy of notice here. It seemed a long time in prospect before our turn should come to make our exit, so massive was the crowd in their motion as well as their multitude. While we waited, and my eye expatiated, front and rear, over the architecture of the edifice, and its slow elapsing tenantry, outward bound, the beadle of the parish came to our pew, and asked Mr. Collins for me by name. His message was, that Dr. Chalmers desired to see me in the vestry. This truly seemed strange enough. I had letters to him, but had not delivered them, and could not conceive that Dr. Chalmers had ever heard of my existence. The summons, however, was direct, and obedience was any thing but disagreeable. I was soon in his presence, and in that of some select friends, conversing joyously around him. He greeted me with a natural and generous ardor ; said I was welcome in Scotland, and that he had been looking for me, and dis-

covered somehow that I was in Mr. Collins' pew this morning.

1. I sincerely thank you, Doctor Chalmers; and rejoice much to meet you. But it is a mystery how you could have known any thing about me.

2. Oh! in several ways, especially as your *gude wifie* has made quite a post-office of me. There are several letters waiting for you, at No. 3 Forres Street, New City, Edinburgh; and when we are both there, I shall see you of mornings—mind, you are to come and breakfast with me every morning, regularly, while you stay in Edinburgh, and we shall have many a topic together before you return. I am glad to see you here; but you seem a younger man than I thought you, from some accounts that I had.

1. As to your kind invitation, it seems too generous and extensive—my only objection to it. I shall, however, come and see you quite as often as I ought, probably, not to weary you, Prov. 25 : 17, and shall be very happy to let you choose your topics, though mine must be the profit of a listener mainly.

He then introduced me to Mrs. Chalmers and some others of the company, and was really charming in the good-natured ease and Christian frankness of his manners, in the whole interview. When we hear or read at a distance of some distinguished person, and especially if his character wins our homage or deserves our admiration, we almost enact his apotheosis in our imagination, dissociate his fame and his greatness from all the proper trivialities of humanity, and can scarce think that he breathes, eats, sleeps, walks, laughs, and suffers life's infirmities, like other men—especially if he is distinguished of his class, as a monarch or a clergyman! I would here record it, however, as the result of all I have ever seen of Chalmers, that his manners, as perfectly simple and unaffected, and wholly devoid of every appearance of vanity or boasting, were a model of beauty, nobly unbent and charm-

ing in the relations of private life, as his great qualities ever subsidized our admiration in public.

About a week afterward, I was in Edinburgh, by the way of Lochs Lomond, Katrine, Vennachar, to Stirling, and by the Frith of Forth, and Leith, to that renowned city, the "Athens" of the British islands. There I enjoyed more than I hoped of the personal and even the private society of Chalmers: breakfasted with him thrice, dined with him once at the house of a common friend, and once—last and best of it—spent an evening, and almost the whole night, with him, at home and alone, except the presence of his eldest daughter,\* viewed, in her loveliness, as a rich accession to the circle.

Chalmers was said to compose with care and pain, or at least with effort and elaborate application; as in a way absolutely extemporaneous, he would seldom venture to do any thing. Hence he would have his hours of study, secluded and inaccessible; and scarce had any rule of exceptions, for favorites to abuse, and notables by presumption to usurp. As for laborious written preparation, men in any elevated place, and ministers especially, might worse offend by the opposite quality. He was, as a Christian, profoundly humble; as a man, sincerely and amiably modest—though without all unmanly weakness or pusillanimity. Hence he felt that his best preparations, with all the *sæpe veritas stylum*, or *labor limæ et mora*, that Horace inculcates, were never too good for the public, and especially for the pulpit. He felt, therefore, the necessity, and enforced it, of literary and studious seclusion, as the only proper way in which to discharge his high official duties. This induced system in all his economy of time. He would see his friends in the morning, happy to meet them at breakfast, but afterward, *non est inventus*, he was not at their service. This rule he owned to me, and wondered that the preachers of America seemed not to adopt

\* Now Mrs. Rev. Dr. Hanna.

it. I told him of its practical difficulties here ; he replied, but I would maintain it. The interests of the people and the cause alike demand it. Are pastors in America such drudges ? Have they no time to study without interruption ? Then ought they to be more than human, legitimately to maintain themselves in an educated community. But your best preachers steal time from midnight, wear out their strength, are crushed under their burdens, and, as soon as their health goes—away to Europe ! Now this way is no way ; and it becomes you to be aggressive and pertinacious for a thorough reform. All the American clergymen I have ever seen were valetudinarians, crossing the ocean to get some release from onerous, and enervating, and incessant toils. This will never do. It is quite a mistake and an evil.

It was now that we projected an evening. He told me, with the most companionable freedom, that, unless interrupted in some unexpected way, he would be at leisure and at home next Monday\* evening : so come then, be sure ; and come early, and as we have so much talking to do, I will sit it out with you, if it takes the whole night. It may chance to rain or be a heavy Scotch mist. In this case, we'll be likely to encounter no disturber, but have it all to ourselves. If it rains hard, so much the better ; we'll have fine good weather in doors. And then we'll see all about your great country ; your projects for a political millennium ; your late temperance revelations and revolutions ; your prospects as a nation, with all your ecclesiastical system, sustained and progressive, on the voluntary principle ; your education ; your revivals of religion ; your great preachers ; your national slavery ; your heretics, and your interminable mixtures, with all the changefulness of your raw and your recent population ; and your swaying forever, from one side to the other, at the caprice or the cupidity of your popular masters.

To this I replied, with cheerfulness, that I should certain-

\* September 16, 1833.



ly be there, by the will of God ; should meet his questions on the topics with pleasure ; not object to the lateness of the engagement, provided I could return to DOUGLAS HOTEL, so as to be admitted there before the morrow's dawn ; and as to the rain, I could only say *success to it* ; I shall be glad to see it rain hard, especially as the means of securing a colloquy of the requisite protraction, undisturbed.

At this time, the grand religious question that was in agitation and in conflict there respected the utility and the perpetuity of ecclesiastical establishments. All dissenters, north of the Tweed, were combined and fierce against them. They quoted America as a brilliant demonstration in their favor, and were much disposed to learn of us all the good they could, if not a little more. Their opponents were, in temper and argument, as much against us and the voluntary principle ; and their grand propugnator was Chalmers. Arriving there, as I did, in the very crisis of their controversy, I was no neutral object in the eyes of either party. The one claimed me, and expected that, of course, I was to go with them, shoulder to shoulder. The other desired to interrogate me, in their own way, about the dreadful moral wastes in the valley of the Mississippi, the general destitution of the means of grace, the mighty wants of whole neighborhoods and districts of our people, in the wide-spread plains and savannas of our great country. Indeed, when I came home from the Highlands, so fatigued that I thought to keep an incognito for a while at the hotel, till I was fairly rested, and could find time for some personal adjustments and letter-writing to friends at home, all this was exploded in a queer way. My rest had been broken, and I thought to make some compensation, after retiring late the first night, by late rising in the morning. But, no ; about seven, a loud knocking at my chamber-door surprised me—not very gratefully. It seemed intolerable. The door was locked, and at first I felt almost tempted to set it at defiance, and give no answer. But, on the whole, this was impracti-



cable. I opened the door, and saw, to my profound astonishment, the Rev. Dr. Heugh, of Glasgow, whose acquaintance I had been so happy as to make a few weeks before, and whom, with reason, I had learned to esteem and love. What had brought him there? How knew he that I had arrived, that I was in that house and that apartment? What could he want of me so early? Why so earnest and thundering? Really, I was almost afraid to inquire, lest some bad news from home, or portent horrible of another kind was now to transpire. To my wonder and dismay, he answered, There is a great public breakfast at Waterloo Hall this morning, on the subject of Dissent and Establishments. All our friends are there, and waiting for you. They are quite rejoiced that they may be availed of your testimony—expect a speech on the occasion—can't take No for an answer; so I have come for you, my dear friend, and can not return without you.

Much as I loved Dr. Heugh and appreciated his amicable assault, I felt as if it could not be endured—it was so inconvenient, so incongruous to all my plans. I was fasting, needed the razor, had to make an entire toilet, lacked time, had all my hours pre-engaged, and besides, felt the fatigues of miscellaneous travel and irregularity. But, said he, Go at it. I have ordered your breakfast sent you; in about twenty minutes I shall return for you. So be lively, my dear friend, and meet the exigence, as I know you can.

I surrendered, like Washington at Fort Necessity, and in half an hour entered the hall with my brotherly guide. What a breakfast! Three hundred dissenting clergymen, with about fifty distinguished laymen, men of renown in Athens, writers to the Signet, learned in the law, honored in the reviews, versant in all literature, eminent and worthy in the Church; and of all denominations—Presbyterians, Baptists, Congregationalists, Methodists, Episcopalians, and the representatives of almost all others that were opposed to the Scottish Establishment. They were all seated at three or four

tables, parallel, and extending the whole length of the spacious area, except one at the further end, running across, at the centre of which sat their chairman, the venerable Dr. Peddie, supported by a host of vice-chairmen, as I apprehended them, on his right and on his left.

As we entered, the whole company rose, and commenced a clapping welcome, loud, long, and in full concert. I knew it was not to me personal, but the cause to which, in their own way, they would commit me. So borne along, I was introduced to the chairman, who thus addressed me, as I breathed their stimulating atmosphere, heard their noise, and stood not perfectly tranquil, in the midst of them, the object of their concentrated expectation. We welcome you, dear sir, to our company on this occasion. I occupy this chair, because my brethren here would put me in it, and not because I am fit for the service, or worthy of the honor. I can not make a speech, but you can, and we all desire to hear one from you. We are endeavoring to do for Scotland what has been done long ago for happier America; to divorce the Church and the State, *rendering to Cæsar the things that are Cæsar's, and to God the things that are God's*. On this point, we are all in a ferment now in Edinburgh. Some think that you Americans are all going to hell, for want of an establishment; we think rather you are all going in the opposite direction, through grace, because you are not cursed with it. But we want facts, and you can give them to us. America is, just now, a great topic with us; and hence we were so glad when it was announced that you were here, and could give us your testimony, as well as your information, to the truth. We therefore despatched our beloved friend, Dr. Hengh, for you, and rejoice that his mission has been so successful. Permit me, then, dear sir, to welcome you here, and to ask you freely to say to us whatever you can or will, for we are a free meeting. I rejoined in brief, told them facts, remarked on my relations as a stranger, and refused to

make a partisan cause with them or others ; much as I coincided with them in sentiment, much as I loved my own country, and wished devoutly well to theirs. A foreigner abroad ought always to refrain from intermeddling with political affairs, especially in the country he visits, and where he is generously welcomed and entertained. *A busy-body in other men's matters* is classed in the Scriptures with *an evil-doer, a thief*, and even with *a murderer*. And though it is an evil, which, as Americans, we are quite habituated to endure from others, some foreigners who visit us having the manners most offensively and remorselessly to enact it ; yet, as two wrongs will not make a right, we ought to be better bred, if others are not, than to copy so bad an example. The vice of pragmatism, against communities or individuals, is ever associated with arrogance and sordid principles. Hence I stood on my own convictions of propriety, and refused to go a campaign against the advocates of ecclesiastical establishments, or to fight the battles of another hemisphere, even with those whose principles I approved and preferred. But a personal remorse influenced me. They were covering the name of Chalmers with inundations of abuse. He was the only peg, they said, that kept the deleterious and ruining system from lapsing to its own destruction. Indeed, after attending that meeting of furious Reformers, and sympathizing with their fury not at all, I felt almost bereft of a good conscience, and as disqualified to face fraternally that distinguished person, and others of his sympathy, who deserved my affectionate regard.

One curious fact amused me—the Episcopalians there are all terrible dissenters ! The establishment north of the Tweed is Presbyterian alone. Consequently, the prelatists, with their meeting-houses and their chapels, are there at a discount ; as are all their mitres, crosiers, and vestments, among the Knoxian and Presbyterian Churches. Hence, in their dissenting agitations, they herd with all the others ; they debate

and vote, and vociferate with them, use and appropriate their arguments, endorse and adopt their principles, and make common cause, if not catholic display, with them, as brethren in adversity. One of them, a loud-spoken clerk at that meeting, in converse with me after its adjournment, denounced the principle and the policy of establishments, with singular virulence against the character and agency of Chalmers. I remonstrated—You are opposed, my friend, only because you are north of the Tweed. At the South, you would, I suspect, become a Conservative. You are aware that in London Chalmers is honored and quoted by ministers, peers, royal dukes, princes of the blood, and all the pyramid of clergy. How then can you speak at this rate against establishments, simply because you live in North Britain? He rejoined—No such thing! I hate the whole affair, here and every where. On that point, I go the entire figure with you, and am quite an American.

On the anticipated evening, as I left the mansion of a friend, late in the afternoon, for that of Chalmers, I had the satisfaction to see it begin to rain, arriving through the drops at his door. The rain increased, and became at once our protection, and an assurance of privacy in the projected interview. It was truly memorable, as well as useful and delightful. The hours flew over it on golden pinions; and at a late hour, if not rather an early one, I returned contented in the rain to the hotel.

Our topics have been already indicated. Chalmers threw himself on the sofa, supine and at ease; and exemplifying the kind good-nature that his manners inspired in others, cozy and confiding, he began the conversation about America. Our country, at that time, was more a riddle and a wonder than it is now, in all the British islands. It was before the steam-navigation had been either established or generally considered practicable. Of course, we were not then such near neighbors as now. The Atlantic was then the mighty and insu-

perable barrier to all neighborly intercourse ; almost realizing the prudent day-dream of Horace—which we may view as the guomon of all the geographic wisdom of the Augustan Age ; marking the prodigious advances of science and civilization in eighteen centuries—that the ocean was ordained by Heaven on purpose to curb the presumption of mankind, and keep the opposite shores of continents separated and dissociable.

Nequidquam Deus absceidit  
 Prudens oceano dissociabili  
 Terras, si tamen impie  
 Non tangenda rates transiliunt vada.

We no longer think it impious to sail any where, or even to circumnavigate the globe ; we know, as they did not, that the world is a globe ; we bridge the ocean with sociable steam ; we give news to the world, and make the lightnings bear our messages through and over it ; we shall soon talk with the antipodes as our neighbors, and the very ocean shall imbosom and protect the metallic conductors of our communicated thought ; and not curses, but blessings, shall be interchanged and propagated through all the related and pacificated habitations of mankind.

The ignorance of our country, which has often astonished and amused our countrymen traveling in England, yet remains, in many places, like a huge iceberg floating toward the equator, with only some of its rough coating melted and flowing in the solar rays ; an iceberg still, though destined to dissolve in warmer latitudes, as it approaches their clear and balmy atmosphere. Some of the remarks of Chalmers were singular in this relation, but very corrigible and kind, and, as entertaining and curious, I give them here. If any of his countrymen were prejudiced, or contracted, or invidious toward us, none of these sordid attributes belong to him. He was a noble of the realm of God ; and magnanimity belonged at once to his capacity, to his discipline, to his habits, to his



nature, and to his character. He had a high and a generous appreciation of America ; he rejoiced in all its developing greatness ; he seemed to realize a personal interest in its prosperity ; he had no atrabiliary fears, no arrogant and ultra-English prognostications, against the glorious hopes and promises of our republic. We are to view him as a friend, even where his free-spoken thought seems to question, to impeach, or to accuse us. Scotland, indeed, has some special reasons, and some patriotic affinities, of friendship for America. The land o' cakes and the land o' hearts may well love the vaster and the related land far off, the land of cataracts and mountains ; of enterprise and independence ; of emigrants and natives in national brotherhood commingling ; of Christianity, and Protestant religious freedom for all mankind ; the land of refuge, and of welcome, and of home for thousands of Scotia's brave sons and bonny daughters ; and, finally, the hospitable and the capacious country of refuge for the millions of the persecuted and the persecuting world. We have, indeed, our inconsistencies, our faults, our sins ! The mercy of Heaven shield us from our deserts, at the hand of his terrible righteousness, who reigns there and here ! and that same mercy correct us, that we may be, to please HIM, the great model nation of the world ! But to our colloquy.

1. I am surprised, Dr. Chalmers, to speak plainly, at some of the questions, and the manner of putting them, which meet me in Europe, about the younger hemisphere. Is it the policy of the Holy Alliance, or of local monarchy and establishments, to make us such an enigma to clever persons even in Great Britain, to say nothing of the more papal tenebrosity of the Continent ?

2. Well, many causes conspire, I think, to produce the result. It is a fact that you are not known by us as you ought to be, or even as we are by you ; and you are to us a wonder, a curiosity, and a theme of ever-varying interest and complexity ; or, rather, a great thesaurus or museum of these,

in particular and often in astounding phases of demonstration. Yours is a wonderful country and a great one; and it strikes me as a mighty original, since history affords no parallel to it in many of its great aspects. But I am yet to study, perhaps literally to explore you, that I may feel that my *data* are trustworthy, when I speak or argue about the United States, or the daughter country, as we sometimes call you.

1. Our filial feelings are not offended at the designation. Some of us, however, with too many fitting monuments, recollect some very unmotherly and very cruel conduct that we have endured from the parent country. But let us register even our real wrongs in the sand, our received benefactions on tablets of granite rock. You speak of exploring us; I hope that means that you will actually visit our country.

2. It does. I should rejoice to accomplish such a plan. But its difficulties are various, perhaps insuperable. Still, I entertain the pleasant imagination, and am not sure at all that it will not yet be realized. At any rate, I intend to tell you now my *beau idéal* of it, yes, of a tour through the states of your great country.

1. I shall rejoice to hear it, especially if there is any probability at all that it may ever be realized.

3. Pa, will you go alone—or take ma and some of us with you? I should like to be of the party.

2. We shall attend to details afterward, my dear. Now I am getting on in life. In another heptade of years I shall have reached threescore; and the chair of Theology in Edinburgh ought hardly to have an incumbent who is over sixty. Hence, if I live to reach that age,\* I am thinking to vacate my post, and go to America—if Mrs. Chalmers will go with me. It will be easy just to take a steamer in the Clyde, go to Liverpool, and in one of your good and safe liners embark for the London of the West, your famous New

\* He died, May, 1847, in his sixty-eighth year.

York ; that would be my port and my *route*, you know. And yet it would seem a vast undertaking for me and for her, at that period of our advancing age and infirmities—should it ever occur.

1. Quite formidable in prospect, less probably in experience. At least, if it were perilous for you, our Americans would care little or nothing for it, except to embrace it with avidity, and rejoice in the opportunity, with no hesitation or tardiness.

2. But I should wish to go through your land, and over your mountains, to see the mouth of your Ohio, and your Mississippi, as well as your other rivers. Would you go with me, Dr. Cox, if I come, and be my *compagnon du voyage* in America ?

1. Well, doctor, I think I will—certainly it would be a very pleasant journey and a tempting opportunity. But let us hear your plan more particularly, even if theory be the whole of it.

2. Your country, as I was saying, is quite a topic with us, in this present *émeute* about the voluntary principle.

1. I am glad that something occurs to make you think of us ; and yet it seems that, in all Europe, among statesmen and philosophers, but especially among theologians and ecclesiastics, you ought to think, as well as learn and know, more about the facts of our wondrous history, the promise of our grand and our momentous future, the problems we are solving, our enterprise, our commerce, our science, our political economy, our growth, and our achievements, and pre-eminently all that God intends to do with us, for us, and by us, according to his own revealed counsel and eternal plan, in relation to other nations.

2. I quite agree with you. So, arrived in New York, I should look about me, and see with my own eyes the wonders of the New World. It seems there would be quite a new atmosphere in that new world, certainly a glare of nov-

elty on all the scenery ; your architecture, your manners, your habits, your costumes, your display, your intensity of action, all would seem strange at first. But soon I should explore you, as I said ; gauge the dimensions of your ecclesiastical statistics and your means of Christian education ; ascertain, for myself, the ratio of your accommodations, your sittings in churches, as compared with your whole population ; know all about your colleges and universities, your standard of scholarship, your modes of teaching, and all the economy of your system for sacred and secular learning—what it is ! and see the workings of the voluntary principle, in its own great sphere, in the national laboratory of its proper home, as tested by its results, its fruits.

1. I was lately giving the results in part, and I now assert to you, as what I can prove and do know, that the ratio of our accommodations in the city of New York, all places of worship included, as compared with the entire population, is higher and better than yours, in either chief city of Scotland. Yes, my honored friend ; neither Glasgow, nor Edinburgh, in their houses of worship, could accommodate so large a proportion of its inhabitants, by either the voluntary or the involuntary principle, or both united, as the city of New York. And this is a fair sample and criterion of other cities compared, on your and on our side of the ocean, at least for the most part, and so for the general rule.

2. So I have heard, and astonishing as to me it seems, I have no reason to gainsay the statement. The people could do wonders, if they were all as good as they are powerful. But I would put facts and observations, and these alone, in my notes ; and then I should next go away to Boston, somewhere in the East, I think. There I would enact the same exploration, and see about that old university in the vicinage that has gone away from the principles of its founders—under the voluntary principle, or the innovations of your American Democracy, by a sad deviation, as I hear ! How is that ?

1. Bad enough, I think. It reminds me of some of your European examples, where lapses of the sort have been defended by the power of establishments around them. But proceed.

2. Well, having explored these two great cities, in my next move I should go straight to Kentucky.

1. You would? There must be some mistake, doctor. The distance is too great from Boston. It could not be your next terminus—and no omnibus or minibus runs that way!

2. Oh! distance, with the modern means of travel, is of little or no account.

1. Still, you would have to encounter *en route* the intermediate cities and states.

2. What need I care for all the intermediate states? It is my *beau idéal* that I am telling you.

1. True. But you could scarce get from Boston to Kentucky, even by an air line, without passing through Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Virginia, and Ohio. And as the people of these states are intelligent enough to read your works, to appreciate your fame, and to desire a glimpse, at least, of your person, they would be apt to find means of detaining you at several places on the way, and for some weeks, I think, if not of hearing Dr. Chalmers in the pulpit, on more than one or five occasions, before he reached Kentucky, about one thousand miles from Boston. Your *beau idéal*, my dear doctor, may be a very fine one, and quite worthy of its projector; but, as you could not ride it there, any more than a witch could ride a broomstick or a philosopher a streak of lightning, I must surmise some breach in the fabric of your *ideal* plan, which possibly ought now to be rectified. You would next go from Boston to Kentucky?

2. Yes, to that old and venerable university there, you know—



1. Why, my dear sir, they have nothing old there. Their state itself is young, recent, modern.

2. And—was it not in Kentucky that Dwight lived?

1. Excellent, doctor! You mean Connecticut, in New England, bordering on Massachusetts; and the old university is none other than venerable YALE, over which the Rev. Dr. Dwight presided with such celebrity, and for so many years. He died in February, 1817.

2. Ay, so it is. I never can recollect your new-fangled, outlandish Indian names. I mean Connecticut then, and not Kentucky. But to me they seem much alike, after all.

1. Well, dear sir, why do you not learn, at least in general outline, more of our geography? What would your critical acrimony say to us, were we, on your soil, to make similar mistakes about your geography?

2. That were hard to say. But this you deserve—you Americans know more of our geography, our history, and our literature, than we of yours; whatever the cause be.

1. Many causes, I grant you, may combine. But one is this—we pay more attention to yours than you to ours.

2. It is true—so I drop my *beau idéal* for the present. Kentucky is a slave state, I think?

1. It is; and slavery seems always one of your favorite topics about America. Some British gentlemen and ladies seem to think and speak to us almost of nothing else. Hence, as the original sin of it is your own; as we have the consequences and the actual results of it; as talking against us never helps the matter, nor gives us any true or useful information; were it not wiser in you if slavery were less a topic? Every American in England—so shamefully annoyed—gets sick and disgusted with it.

2. So I think. With many it is the theme interminable. They are monomaniacs about it. In it alone is all they know or care about ethics, politics, jurisprudence, or religion. I am all awry with them myself, because I can not *get up be-*

*hind them and see their zeal for the Lord*; while they drive like JEHU, but without his commission, in their work of reform; and also because, on one occasion, I proposed a plan of gradual melioration and improvement for the colored people; the only one that I could judge neither utopian, nor unscriptural, nor impracticable in the case, they were all alienated, if not positively inimical.

1. I am glad to hear such sound sense from Dr. Chalmers. Like most others who visit you, I have no slaves; not one of my personal or pastoral relations owns one, so far as I know and believe; the Empire State, where I live, is a free state, and so are a majority of the others; nor love I the system at all, nor cease to pray for its discontinuance, with all other sorts, and degrees, and modes of oppression, in all the world; but I am nauseated with the arrogant ill manners of the English, and their obstreperousness of assault, on all occasions, and at all hazards, indiscriminate and vociferating, about slavery. Some of them seem only to know of America, that it is a great place, far over the ocean, with slavery there—and besides that, the cataract of Niagara! I was rudely assailed lately in Exeter Hall, at a missionary meeting, after I had spoken there, by importunate request, on the mode of conducting missions in America. A perfect stranger to me, after two or three others had followed, arose, with a loud voice, and began to pour ominous eulogy on my address—with just one exception, one great fault, he said; and this not what was in it, but wholly what was not in it—no light on the subject of slavery! He then proceeded—and when he sat down, I claimed the right to answer him, and I did answer him. I am commonly roused a little on such occasions.

2. Just like them, and just like him! I know the man,\* and can comprehend it all. He remarkably pleased himself!

1. I heard afterward, whether by way of apology or not, I can not say, that he was put up to it by some near him, who

\* As I have no personal feelings, I withhold his name. S. H. C

heard him preach on the subject a few days before ; and so, complying, he re-enacted his memoriter sermon on that occasion, made me his target, and leveled all that he could bring to bear at me, an entire stranger, who had landed only a day or so previous, and thus I had to take from his batteries a raking fire on that topic, before a London audience of about three or four thousand persons—so gratifying to his own feelings, his national vanity, and his own pragmatistical arrogance. But I had rather despise than speak of the abomination. It is not a rare instance, not the exception to the rule, but the impudent character, the good-for-nothing habit\* of the En-

\* At the meetings of the Evangelical Alliance in London, August, 1846, we Americans were very badly and very injuriously treated on the topic of slavery—as if every one of near a hundred of us, cleric and laic, and from all parts of the Union, but chiefly, or almost all, from the free states, were himself the impersonation, the *principium et fons*, of all the evils and of all the crimes in any way connected with it, by reality or imagination. They first invited the whole world of Christendom to be there, for the holy and the ecumenical jubilation, and then, just before we Americans arrived, their hospitality, in its *bowels of mercies* and in its catholic impartiality, took a sudden cachexy against the possibility of any American being admitted who might possibly have some relative connection with slavery. They hence insulted us with an *ex post facto* rider on the bill, with a special quarantine regulation, or rather impeachment, or exclusion, or probation, as the case might require. Some excellent brethren refused to join the Alliance at all, and returned without it on that account, righteously indignant. Some were pertinaciously excluded to the last—one, especially, from a slave state, an excellent brother, whom I well knew, and whose claims I advocated with constancy and a good conscience, and so did others ; all in vain !! He sustained in law the relation, or his wife did, of master or mistress, to their house servants, six or seven in all. And he more eminently sustained the character of kind, beneficent, and even affectionate consideration of them and theirs. Thus, while engaged in the deliberations of the Alliance, heart and soul, having traveled three or four thousands of miles at our own expenses to attend it, as freely and equally invited, they, many of those excellent Englishmen, insisted on some appropriate tests, of their own devising, in the American

glish ; we could well retaliate in either or both countries on due occasions offering, were we so destitute of wisdom and good manners ; but enough of this. There are more profitable subjects, especially for our present conference.

2. I think the same. Let us talk of the expediency of establishments as, on the whole, the best ecclesiastical economy as related to the state. Mind—we suffer not Cæsar to govern us. Our government is our own, under Christ. We preserve those three normal qualities of the Church intact, apostolicity, catholicity, and autonomy. Christ is our HEAD, not Cæsar. But in the worldly circle of Cæsar's jurisdiction, we radiate an influence highly and incomparably useful to Cæsar, as conservative of public order and rational liberty, and in this way our function is beneficent and incomparable, making men good subjects of Cæsar, because they are true disciples of Christ. For this, Cæsar, conscious of the good service rendered him, and feeling also how indispensable it is to his throne, is admitted to show at once his gratitude and his justice, by Branch, to exclude slaveholders ! Against this, without all concert, all the Americans rose and protested, *uno ore, una sponte* ; with one exception only, and hardly that ! But all in vain. They knew more, and better about America, than all the Americans ! Their holy and hardy arrogance rejected and overruled all our remonstrances, and—just as we faithfully told them, with tears in our eyes—at last, and as it is badly at this day, they crippled and killed the Alliance in this country !!! The Rev. Dr. Baird lately told them, nobly and luminously, the truth about it, and I cordially re-echo and endorse his masterly performance. I am myself descended from the venerated grand-sire of my father, whose name I bear, old SAMUEL HANSON, of Dover, Kent county, Delaware, who set all his slaves free spontaneously ; and since then no one of his descendants, known to me, ever owned a slave—except when I bought a woman and eight children with money contributed and collected by myself, and set them free, according to my plan, immediately. I have never loved it—any more than I love the way of the English, fanatical, and offensive, and short-sighted, in dealing with it. They have only disgusted this nation with their manners, and done evil, and not good, to the cause—precisely as we knew, and as we vainly warned them more than thrice !

assisting in the support of the organization, which to him is found so serviceable, so indispensable. Here are two grand interests at once distinct and united, mutually helpful and beneficent ; each stronger, and better, and more permanent, because of the other. This is what we mean by establishment ; this our Christian expediency ; this is not, indeed, sanctioned expressly in Scripture, neither is it forbidden ; nay, many things seem to favor it. It coincides, at least indirectly, with all that is there. Its utility is founded in experience.

1. Our experience is very contradictory to yours, though of yours the accounts greatly vary. Many of your good and true ministers of the Gospel, you know, doctor, differ from you *toto cælo* in your estimate of establishments. They think them corruptive, embarrassing, and bad in the main. I never heard in America such tirades of crimination and severity against them as in Scotland here, and that by clever and responsible men, official and non-official.

2. You would be likely to hear all that, in concentrated volume, among the dissenters just now, as several recent occurrences have exasperated the controversy to an alarming degree. We are all, unhappily, belligerent, and armed on one side or the other.

1. Yes ; I saw it all the other day at the public breakfast in Waterloo Hall, and greatly regretted the excesses I witnessed there. But I wish you, dear sir, to understand that I went there almost passively, and was both qualified in my words on the occasion, and told them, also, that, as a stranger, I thought it not decent or proper for me to intermeddle in their local policy or contentions ; and particularly assured them of my regret and grief to hear such language in connection with the name of Chalmers.

2. Oh ! I am quite the theme of their severities and their denunciations ; but I will hope to be humble under the copious honors with which they load me. Now what detriment to Church or State in America, if both were united



there, for their mutual advantage, on the principles I have mentioned ?

1. As a fact, doctor, I am happy to aver that the dream of such a consummation, in the United States, is utterly forlorn and impracticable. The common sense of our citizens of all parties, both political and religious, and their experience too, render it impossible. Even churchmen, that are "fond of power," form no exception ; at least they always declare against establishments ; and well they may, since, were one dominant in America, the majority must rule ; and, whatever other denomination might be preferred, themselves must be dissenters. The Church of England is not the Church of America, and never will be ! They are not popular ; not german or homogeneous to our republican institutions. They are eminently aristocratic and royal in their predilections and their tendencies. *No bishop, no king*, said that apostate King of Scotland, when he became also the English king, James ; and we may say, with Whitgift, in kindred response, *No king, no bishop*. Prelacy and monarchy are in good accord and natural league, as all the world knows, and so are presbytery and popular government. Kings and bishops, and their divine rights, are all factitious and traditionary creations. In our Revolutionary agony, the Presbyterians were cordially, and naturally, and quite incomparably, the friends of Washington, liberty, and independence. They acted, prayed, and stood, with distinguished unanimity and cordial decision, for the vernacular cause—as, indeed, their principles impelled them. But many a statesman among us is so little of a philosopher, or so bad a historian, as not to see the connection between their principles and their actions ; and some understand neither the one nor the other. Your own learned and heroic, as well as honorable and eminent WITHERSPOON, of happy memory—yours by nativity, was one of our exemplary patriarchs—ours by adoption. He was one of the renowned and now time-honored

patriots, who shall never cease to figure with praise in history as the signers of our immortal DECLARATION OF INDEPENDENCE ; a distinguished and useful member of Congress ; a most influential writer ; and every way a leader, whose example was revered and followed by all the true-hearted lovers of liberty in the country.

2. Well, personally, could you see much objection to my views on the subject of establishments ? Cæsar feeds us ; we benefit him ; we earn more than he pays us ; we could do without him quite as well, on the whole, or better, possibly, than he without us ; and we govern ourselves—denying him all headship and government in the Church.

1. Your theory strikes me as exceptionable and perilous, and the practice as worse than the theory. If Cæsar feeds, he will rule you, indirectly, if not directly, as surely as that *the rich ruleth over the poor, and the borrower is servant to the lender*, Prov. 22 : 7. You become his abjects, as well as his subjects. Look South : the British Cæsar is their ecclesiastical HEAD, male or female—their governor and master. The government of the Church of England is completely secularized. It is identified quite with the British Parliament,\* the British ministry, and the British monarchy. Their spiritual convocation exists functionless, and only in abeyance of law. Their autonomy is gone ; and as for their catholicity, they would not, at this moment, in their iron-bound organization, brook even Dr. Chalmers, or Merle d'Aubigné, or any other Presbyterian, nor even the Apostle Paul, I opine, in one of their pulpits. And what becomes of their apostolicity—is it genuine ? entire ? scriptural ? real ? No ! When Henry the Eighth deposed the pope, and abominably usurped his place in England, as HEAD of the Church there himself, he committed an anomalous and monstrous scandal, which lasts there to this day, incorrigible<sup>†</sup> ; and we must always respect the example, and sympathize with the scruple,

\* With Romanists, heretics, infidels, and Quakers in it—if not Jews !

of the learned and honest friend of Erasmus, Sir Thomas More, to whom that anomaly was so astounding and so impious, that, papist as he was by education, and patriot on principle, and unfeignedly brave, rather than acknowledge Henry, his sovereign, a layman, a persecutor, a pedant, and a royal brute—though God overruled, as well as used, his agency for his own most beneficent purposes, as Head of the Church, he nobly yielded his own head, by order of the despotic and persecuting murderer, on Tower Hill. And see your own General Assembly of Scotland, opened first by the Moderator, in the name of our Lord Jesus Christ, and then by the Royal Commissioner, seated over and behind him, throned there in state, with two liveried pages, opening the Assembly with Cæsar's sublime sanction, and in the name of "the monarch of these realms!" This, my dear doctor, or the like of it, would never do in America; and I hope to see the time when, in Europe, or Great Britain, it will owe its advocacy no more to the example and the eloquence of Chalmers! America disclaims it.

2. Well, you are a gallant people, and in all good things we are willing you should instruct the world. In two respects, you are, at present, exciting great attention; to say nothing of the stability and the solidity evinced of your fabric of government, as against the fears and the prognosis of all our European croakers. You deserve applause for your recent achievements in the field of foreign missions, and your more recent reformation in respect to temperance. There is great moral grandeur in all this.

1. I am happy that you seem to appreciate us there, especially in the matter of temperance. In Scotland, I think, with all your excellences and your eminences, which we all acknowledge and admire, you have drinking habits, and drinking faults, that call loudly for reform—very loudly, my dear sir!

2. Too true! but it is still a question with the Scots wheth-

er they will, or can, or should, follow you in your ultraism of the principle of total abstinence.

1. And how many more thousands of your sons—and shall I say, your daughters, are to be insidiously murdered by alcohol, in body and in soul, for time and for eternity, murdered by fashionable compliance, on the principle of “prudent use;” the only initiating principle on which drunkards are manufactured, or can ordinarily be made; before you Scots, in your Baconian philosophy and your Presbyterian wisdom, can be persuaded to adopt, to your own infinite advantage, the only principle in the world that makes your safety certain, that renders your ruin impossible? Yes, dear sir, the only principle.

2. It is unquestionably a grand and a unique reformation that has begun among you, and certainly the world needs it. Great Britain needs it, and especially North Britain. We must also own that America is here our leader and our teacher; young as she is, she has the honor to be the mother country of the Temperance Reformation. And still, we fear, the Scots can hardly brook the principle of total abstinence.

1. Perhaps not—as long as the learned clergy, with Chalmers at their head, neither brook it themselves, nor recommend it to others, nor join the reformation in its initial crisis. It seems to me a little like Erasmus approving of Luther; but never joining the Reformation, and at last dying a papist! The curse of Meroz was for a similar delinquency, a negative offense; *they came not*. Drunkenness at home is, at least relatively, a greater evil than slavery abroad. Judges 6 : 23. Matt. 7 : 3–5. ☞ It is slavery and vile subjection to the devil. Yes, the worst kind of SLAVERY!

2. They object, however, to your sweeping principle of *total* abstinence, as extravagant, unnecessary, and, some think, adverse to the wisdom of the Scriptures. I do not give this, however, as my opinion; and yet I have not adopted the principle. Let the experiment be fully tried, by its genuine and its permanent fruits.

1. In the principle I see no fanaticism, properly no extravagance. As a beverage, when in health, we drink nothing that can intoxicate ; nothing for which we have no need ; nothing that may injure, but can not benefit us ; nothing for the sake of the mere bibacious and guzzling pleasure ; nothing for Bacchanalian honor, or the godless laws of the fashionable symposium ; nothing to disturb the sobrieties of nature, or precipitate the motions of life's pendulum within our bosoms, or induce the morbid necessities of the initiated drinker. And is it not lawful, innocent, salubrious, as well as safe, to abstain ? On the other hand, if I am weak, or sick, and actually need it, I can use it, outwardly or inwardly, as a medicine ; just as I would use any other element of pharmacy, any other poison, as arsenic, bella donna, or prussic acid, or even execrable tobacco, as a means of cure. And here, if drunkenness is a most insidious and destructive evil ; if souls and bodies, and families, and churches and nations, the young and the old, ladies and gentlemen, are more deceived and destroyed by it, incomparably more, than by the Asiatic cholera, that scares the world so terribly, and yet that can not harm the soul at all ; and if the remedy of our principle is both therapeutic and prophylactic, as well as cheap, easy, universal, infallible, and without all pretense, or fallacy, or deceit ; and if those who have tried it, delight in it, recommend it, and abhor the deleterious alternative that foregoes the principle, I leave it to such a judge as Dr. Chalmers, whether you ought not to become the eldest-daughter country, if we are the mother country, in so great, and so excellent, and so necessary a reformation.

2. I admire the stand you take, and am not quite sure that ours is the right, in our refusal to stand with you.

1. Who ought to take a stand, if not the ministers of God ? and in a cause of such purely moral, spiritual, and practical, as well as personal nature ? We should find and follow good examples ; or, like the blessed Paul, set, and let others find them in us. Phil. 3 : 17-19.



But, doctor, you spoke of our missions abroad. I should like to hear your opinion more at large.

2. You shall have it then, in terms of approbation, and even of laudation, unqualified. I have perused your statistics and your reports, and read your public documents, on the great subject of Foreign Missions, with attention, and for years ; and I may say, with increasing advantage and pleasure. The accounts given by your missionaries themselves are quite valuable papers. I read them not only for the narratives they contain, and the facts they declare, and the results they ascertain to us ; but for the theology, and the philosophy, and the experimental wisdom included. It is my own opinion that your missionaries abroad are doing a great and a good work ; that they are an honor to your country, and a blessing to mankind ; and that, for address, industry, sagacity, faith, and practical thrift, they have no equals. At least, I wish the heathen world were full of such missionaries and their appropriate fruits.

1. You deserve, my dear doctor, our grateful recognition, for your liberal and magnanimous appreciation of us in all our best aspects. For one, I thank, esteem, and love you only the more for it. Bad as we are, we have some salt in America ; not only Attie salt, but the better salt of the covenant. It is a *provocation* very legitimate, and very Christian too, in which for you and us to engage together, and with mutual or common profit, if its object be *to love and to good works*. There are magnific, and swaying, and religious reasons why England and America, the daughter and the mother country, should always maintain a good and an honest understanding together ; should foment or provoke no angry or illiberal alienations ; should know and pursue their common interests ; should respect each other *as much as possible*, in spite of the faults respectively of both ; should in many things co-operate for the good of the world ; and, above all, should so think, so speak, and so act, henceforth, as to make another war be-

tween them, a thing so tremendous in idea, and so abominated in conduct, as to be hereafter neither tolerable nor possible ! *Pax inter nos divina esto perpetua, custode Deo, nationes nomine Christianas.*

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Thus our conversation mainly proceeded, sometimes with intermissions of its gravity and episodes of familiarity and humor. With no reference to his own broad Scotch intonations, he would rally us about our peculiarities. Our vernacular use of the word *guess* quite amused him. He asked if all the states alike used it, in the sense of suspect or think, and with familiar frequency. I replied, that this usage was more at home in New England, as YANKEE proper, than in the other, and especially the Southern States—though, while at the South they say *reckon*, they generally *guess* only ; and while at the North or Northeast, they say *guess*, they generally *reckon* only ; using the multiplication table more than others, commonly ciphering in their head, and ascertaining results with the certainty of figures, “that can not lie ;” while their guesses are announced often with almost oracular infallibility. Still, our proverbial guessing was rather ridiculous in his view ; his amiable daughter, however, took our part in this arraignment.

3. Well, pa, might not this proceed from modesty ? They are conscious of their own liability to mistake, and hence they would not assert a thing absolutely ; but, in the costume of a simple and modest *guess*, they suggest and introduce it to our thoughts. We, I am sure, are more dogmatical, “you know.” We always assert not only, but, “you know,” we tell the hearers presumptuously that *they know* the same, “you know.” In this, perhaps, our own is a peculiarity much more objectionable, as really arrogant and often false. Sometimes, when one is telling us marvels, “you know,” that we never heard or thought before, he will keep interrupting his own thoughts and ours, by saying, when he asserts a wonder,

“you know,” though *we know* properly no such thing, and possibly he may not know it either, “you know !”

I followed suit, by remarking that the dialects of ancient Greece were neither so variant, nor so bad as those of the different districts, and even related counties, of the British isles ; and that for general correctness and homogeneousness too, the English language flourished in America, among the commonly-educated classes, with quite remarkable, and even with increasing uniformity, throughout the whole country and all the states. But the British are often prejudiced, in this respect more innocently than in some others, it may be, against us. So Dr. Johnson was set against the Scotch—but more, they say, against the intellectual character of America, especially *after*\* the Revolution ; of whom it is related that once, in conversation with an honored and excellent American, the latter spoke of purchasing, as desired, a quantity of books, while in London, to stock the private libraries of a few of his friends and neighbors at home ; when Johnson interposed with an ill-natured remark about the low state of American literature and cultivation, as if any thing was good enough for their reading and improvement. The American† replied, True, indeed, you have more age and more maturity than my countrymen ; but neither are your minds at all superior to ours, nor is our proficiency as low as you commonly rate us. We read the works of Addison, Pope, Young, Milton, Shakspeare. The Spectator, the Rambler, Rasselas especially, are great favorites with our readers. And it is be-

\* He died shortly after the peace, December 13, 1784.

† Rev. John S. Ewing, D.D. LL.D. Provost of the University of Pennsylvania, and pastor of the First Presbyterian church, Philadelphia ; a rich and a ripe scholar, a finished gentleman, and one of whom that surly English eater of beef-steaks, and testy old colossus of literary erudition, and morose defender of church and state establishments, and superstitious propugnator of monarchy and every thing English, ought in all decency and justice to have been more considerate and respectful.

cause they have read these so much, that they need and ask for more of the same, and even of higher character—if London can afford them to us ! The doctor was wonder-struck, and quite improved in his huge urbanity and his estimate of the American capabilities—especially if the Rambler and Rasselas were favorites with their common readers, as they were certainly with himself !

To some of the questions of Chalmers, about the stability of American society and our republican form of government, I answered as far as honestly I could in their general vindication. At the same time, I owned our incidental evils, our dangers, and our fears—sectional jealousies ; sordid ambition ; demagogism ; party spirit ; flattering the people for their votes ; the silly and the shameful idolatry of military chieftainship—rather of military success and hero-worship, so that no matter who he is in other respects, if he is a conspicuous general, sees actual service, and gets a victory, he meets the collaudation of the continent, and is always in actual danger of being made, on that account mainly, if not solely, President of the United States. There are also the mischiefs of contempt for age and office ; boys and girls anticipating maturity of life, and arrogating more than all its honors in their upstart and impious vanity ; others leveling downward ; a spirit of giddy restlessness in some places ; slavery and its affinities ; popery and its corporation of falsehoods ; residuary intemperance ; Sabbath-breach ; infidelity ; insubordination, in some few instances, even to the sacredness of law ; the selfish love of liberty, or that against order and the rights of others ; defective education ; papal immigration and imported licentiousness ; false equality ; predominating ignorance in particular localities ; national vanity ; and, above all, national sins of every kind against God ; these and such as these might, each or all of them, be commissioned to work our punishment, and execute his wrath, even in our national dismemberment and ultimate destruction.

In reference to our system of education, from primary schools to the ultimate honors of ALMA MATER and the Professional Gymnasium, I made as favorable replies as in conscience I could, to his searching, and yet bland and pertinent interrogatories. Our system as peculiar, as properly and really American, I endeavored to expound and vindicate—from the nature of the case ; from the extent as well as the recency of our country ; from our sparse and industrious population ; from the wants and the necessities of our emigrating fathers ; from their noble history and puritan principles ; from the late multitudes of Europe's poor and ignorant population coming among us by uncounted thousands ; and from other and incidental causes allied to these. As to our deficiencies, I insisted that, as a boy of seven years old could not compete so well at school with one thrice seven, so we ought to be credited, too, in proportion to our comparative infancy, for the really gigantic achievements and attainments we have made ; that some of our acknowledged and characteristic qualities as earnest and original thinkers, and as inventors, were not deficiencies ; that some of their own specimens were less a *decus* than a *dodecus* to their proud and aristocratic education, so vaunted, at Oxford, at Cambridge, or even at their Athens of the North ; that many of their University graduates were merely factitious scholars, who “ eat their terms ” at college, and then, by the aid less of grammars than of cram-mers, they prepare *ad literam* for the examen of “ the little go,” and also, in the same way, of “ the great go,” each of them, or, at least, one here and there, now and then, *haud rari*, and as certain also of their own poets have said,

Proceeding soon a graduated dunce.

Now, if some of our graduates are stamped at the mint of the University B.A. or even A.M. or possibly D.P. or M.D. or LL.D. or, *horresco referens*, even D.D. rather immaturity, one here and there, now and then, glorying in the degree sincerely, and taking his DIPLOMA by faith—not being able, exactly or analytically, to translate its Latin mysteries—yet



such things occur not here alone ! *non nobiscum solum*, but, alas ! they are to be found in all Europe, especially where royal prerogative interferes, for some favorites by *mandamus*, and the oraculous degree-makers respond, in all their loyalty, and somebody is emblazed by fiat of the king !\* But, all this apart, it is now our hope, as it was then our averment, that the tendency of things among us, on the whole, counter-working other and lamented tendencies, the stronger against the weaker, is UPWARD as well as ONWARD ; elevation as well as progress ; raising the standard of education, and scholarship, and universal learning, *ab ovo usque ad malum*, of the whole curriculum and the total entertainment.

On other topics I think it not necessary to dwell. In what is here written, the reader is probably aware that I profess to give the substance mainly, without the form or the order, historical, of our conversation. But I have aimed in all to represent the truth, and especially to do justice to the high and lucid character of Chalmers. In quite a number of instances, I have used very nearly his language, his identical words, and in all have shown fairly, I trust, his real sentiments. On the subject of establishments, little could either of us suspect what occurred about ten years afterward at the memorable disruption, as they correctly term it—when Chalmers became *de facto et de jure* a dissenter ; leading that grand and general exodus from the Established Church of Scotland, which is now so exemplary and so honorable in our American eyes, and in the eyes of all the world, as the FREE CHURCH OF SCOTLAND. They are now, we trust, *free indeed* ; and what is this but a confession of the compromises and the bondage of their former state, as well as that yet extant of the residuary Church there ? These—are they “ free ?”

It was in July, 1846, that, on my second visit to Scotland, I again enjoyed the pleasure of several interviews with Chalmers. He was living at Morningside, a mile or two from

\* I say nothing of bribes for honors, and *Almæ Matres* growing rich—BY DEGREES.

Edinburgh, in a suburban retreat from the smoke, and the din, and the dust of the metropolis. There, on one occasion, I breakfasted with him; on another, had a second full conference with him alone, and by appointment, in his study, and afterward a preaching service with him, of a singular character, in Burk's Close, West Port, just south of the Castle of Edinburgh. Of these three interviews, selecting some interesting parts of each, I shall attempt, in the sequel, some description—omitting others, as, on different accounts, less proper to my pen or the public eye.

Great changes had occurred in the interval of thirteen years. No longer was Chalmers the propugnator of establishments on either side of the Tweed. Whatever might be his philosophic preference or his general theory, he was Cæsar's man no more. Chalmers was, in fact, a dissenter. Cæsar's men and he were at odds. They called him a worshipper in conventicles, and his party a set of renegades from civil and ecclesiastical order. The Bishop of London would award him no more favors or honors—like the composition of a Bridgewater, with the convenient *quiddam honorarium* of a thousand sterling for his exemplary and his masterly trouble and performance. He was now in combat for the rights and the sites of new church edifices; and the proud, and the loyal, and the inexorable Dukes of Buccleugh and Sutherland, with all the stipendiary officials of the queen, and all the religionists in the queendom, whose consciences are in the keeping of royal favor and the public purse, were illumined, and converted, and confirmed by bishops to be his enemies.

The exchequer of England is a powerful casuist. It is also an oracle, a magnet, and an enlightener of the eyes. Some men can plainly see their duty only in relation to it; and if wrong by coincidence, it requires more powerful argument than Chalmers could wield to convince them of it. Hence the mighty ferment, the collisions, and the animosities, and the alienations accruing and rampant in Scotland. The

Scotch have neck of their own, and a vertebral column which, when stiffened to a special perpendicular, will brook no common deflection from its assumed, and commonly its real rectitude. The spirit of Knox is not dead in the nation—if we may so speak. Hence their partisan warfare is no child's play. They scatter the rooks, by breaking up the rookeries and tearing down their nesting-places. There are no controvertists, especially in a matter where religion is concerned, or its apostolical purity and polity, against prelacy and the Stuarts, or their resultant branches, is implicated; none so stern, so tenacious, so impregnable as the roused and the resolute Presbyterians of Scotland. And well they may be—mindful of all the bloody raids and infernal persecutions which the treacherous Charleses and the persecuting Jameses have enacted to persuade them, *vi et armis*, to forego the truth of the *glorious gospel of the blessed God*, and the excellent order that it inspires, and that maintains its purity and its glory, and take that meretricious system to which the Stuarts apostatized, and in which, with terrible consistency, Cæsar takes the precedence, and Christ is a mere appendage to his usurpations, eclipsed and perverted at that, and properly Head no more of his own Church—if *his*, in propriety, it may still be called and continue! No wonder they have an ancestral and a patriotic, as well as a religious horror of the prelatical system, of all Erastianism, and of whatever they conceive inimical to the true interests of Scotland and the Church of God. Hence the severity of their present partisanship.

It was like the civil war of the roses, the red and the white in bloody contest, only that the arena was more contracted; words were used, and not bullets, and the contest was ecclesiastical, or rather ecclesiastico-political alone. Many of his friends and brethren of the Free Church were worshipping in the open air, sometimes where two or more ways met, exposed to all the stormy perils of the boreal elements, because

their principles had wrought their secernment from their former places of worship, and because the great lords of the soil in their vicinities denied them a site on which to build a house for the glory of their God, and the celebration of his proper, and his primitive, and his purer worship, according to their creed, and their conscience, and their Bible.

Besides, Presbyterianism was shaken in the other hemisphere—its fabric, not its principles; and like their national ecclesiastical device, the burning bush, in flames and yet unscathed, because the God of Abraham, and Isaac, and Jacob is there, its motto was every where vindicated—*NĒC CONSUMEBATUR* ;\* a piece of eternal asbestos which fire can illustrate, but not destroy. There had been a disruption, also, in America, a few years older than theirs; and this fact occasioned some mutual interest and sympathy, as well as suggested several topics of inquiry and explanation.

It was plain to myself that the mind of Chalmers, as well as other minds in league with him, were in process of undergoing a great change in reference to the question of “the Christian expediency” of enthroning Cæsar in the kingdom of heaven. God was teaching them a lesson, which their great teachers were slow to learn, and slower to propagate, about the sole HEADSHIP of Jesus Christ in his own Church; and that his *kingdom is not of this world*, in a sense and to a degree which their previous wisdom had not appreciated. God will do more, in this way, there and in our own country.

It was hard for the renowned advocates and the time-honored champions of establishment all at once to revolutionize their sentiments, and their preaching, and their publishing, on that great theme; with friends and enemies by thousands, alike the spectators of the movement, and alike or variously interested in its similar or its various issues. They had to change their tactics, their allies, and the very nomenclature of their technical erudition. It was intrusion or non-intru-

\* The motto of the Presbyterian Church of Scotland.

sion ; Christ or Cæsar ; the only true and worthy headship of the Church ; the apostolic way ; a spiritual legitimacy or a corrupt Erastianism ; a free church or a servile one ; the primitive precedents and the traditions of the feudal ages ; texts of Scripture and acts of Parliament ; a good conscience and a fat stipend ; Christian principle and temporizing policy. It was a time of new questions, new issues, and new controversies, in Scotland. It was this—or its opposite, in stiff conflict. It was, generically, a new phase of papacy or protestantism. It was a learned going back to the sacred antiquity of the Christian fathers, with all the lore and the ore of their precious wisdom—or a going farther back, to a more learned, and a more sacred, and a more ancient antiquity, of the Christian GRANDFATHERS, the Apostles themselves ; as the inspired and the plenipotentiary oracles of Christ, with their documents of divine wisdom ; standing on the platforms that inspired, and supported, and constituted all the sound, and the true, and the valuable, of “ the Christian fathers ;” and that would have made them more and better, if those Christian fathers, in their own patristic folly and manifold imperfections, had not so often deserted those divine platforms—the only basis of wisdom and of safety to the standing and the walking of any uninspired adventurer of any other age subsequent in this world, ancient or modern, peasant or philosopher, Christian or theologian, Turk or Jew ; and in any age of the world, virtually just the same thing ! God’s true sheep drink of the rain of heaven from the pure springs that Himself has opened for them in the side of the Rock of Ages ; while churchism, in all its manifold forms of mutual exclusiveness and fantastic dotage, enacts the dirty idolatry of drinking only at the turbid streams—the farther removed from the proper fountain, the better ; since then their illusion of antiquity has a more imposing range, and a vaster retrospect, gloriously umbrageous, and canopied by the venerable and the filthy smoke of the paganizing, the illiterate, and the



dark ages, in the rife apostasy ; so that error mainly was held SEMPER, ET UBIQUE, ET AB OMNIBUS ; with the unknown CODICES INSPIRATI of the Bible under their feet. But we say, JUVAT INTEGROS ACCEDERE FONTES, religiously and with all our hearts :

'Tis better, and delightful too, to go  
To the spring-head, where living waters flow ;  
While pagans in the distant plain drink the vile wash below.

Indeed, the word Erastianism was revived and familiar, and often in use, especially by the Free Church, both ministers and people. When the Reformation was introduced into England, and all the clergy were coerced to adopt it, by the last and the proudest and the vilest of their Henries, the first layman that ever was proclaimed the Head of the Church there, many of them acquiesced in what they did not prefer, and vindicated their conformity on principles of the Erastian philosophy, though then under another name, which they professed to believe and adopt, and of which the three cardinal and related points were afterward embodied and shown to be the following :

- (1) The Church has the instructive and the suasive power alone, without all right of government and discipline.
- (2) All right of government is in the magistracy alone, extending to the Church as well as the State.
- (3) It is the will of God, and the duty of all subjects, that they submit to the magistracy, and obey their authority and their ordinances.

It is hard to tell whether this system of the German physician\* be more impious or absurd. Let it suffice, with the Christian philosopher, to observe that it is utterly unscriptural, and that the Free Church acted nobly and well in recording their protest so manfully and so decisively against it. The keys of the Kingdom were never given to Cæsar, more than to the Pope, the Sultan, or the Great Mogul ; or than

\* De Excommunicatione Ecclesiastica. Erastus died 1583.

plenary wisdom was given to that pragmatical theological adventurer and ecclesiastical charlatan, Erastus.

Now, in turning from establishment to dissent, in fact, in painful and perilous reality, it was breaking their fall, or, rather, conveniently and well vindicating their rise, to talk of Erastianism, which, as an idea and as a technical term, had become, for nearly three centuries, about obsolete in the British world; and which they could condemn in itself, and charge on their opponents, both with manifest justice, and also with less show of inconsistency—though some of us believe that previously they were, virtually, all Erastians together! A steamer of magnificent dimensions, and of keel one sixteenth of a mile in length, as now often seen afloat on the surface of some American river, sails gallantly, and in a style of beauty and pleasure, provoking almost the envy of spectators. But she can not turn as shortly and as soon as a smaller one! She consults her own magnificence by necessity, in making a larger gyration in the water, sailing in curvilinears less abrupt, and more as if keeping the tangent of rectitude in her extensive course; but if it is requisite that she turn at all, if her safety and her usefulness are the consecutive result, who shall object to the fact, because its circle is wider, and the seamanship more artistic and complicated, and the time required longer, when they see her nobler navigation afterward in the right direction?

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Fuit hæc sapientia quondam  
Publica privatis secernere, sacra profanis.—Hor.  
It once was wisdom duly to restrain  
Private from public, sacred from profane;  
And what was beauty once may be again.  
I own the moral; nor with thought elate,  
Civil or rude, its law would violate.

Perhaps it may not be out of place here to remark, in few words of episode, on the domestic relations of Chalmers and his family—surely with no view of revealing secrets or of

indelicate intrusion. Nor will I venture here as far as I could, though it is little that I know, compared with the knowledge of others, in respect to the moral, and the mental, and the social scenery of Chalmers at home. I do this with the less hesitancy, however, as I have mainly no memories that are not agreeable, and no themes that may not reflect honor on the loving and the lovely inmates of his house. He had six daughters, never a son ; and his bearing in his family seemed delightfully to exemplify the virtues of the husband and the father. Affection and familiar intercourse, with confidence and filial reverence, seemed to pervade the mansion. Greatness was softened and adorned by more obvious goodness. His breakfasts were comparatively public ; one could hardly be a guest there without meeting several other strangers. Ordinarily, I think, after ten or twenty minutes of friendly greeting and general converse, the Bible was placed on the breakfast-table near his plate, the guests were seated around it, he read a select passage, with sometimes a remark or explanation :

Then, kneeling down to heaven's eternal King,  
 The saint, the father, and the husband prays ;  
 Hope "springs exulting on triumphant wing,"  
 That thus they all shall meet in future days ;  
 There ever bask in uncreated rays,  
 No more to sigh or shed the bitter tear ;  
 Together hymning their [Redeemer's] praise,  
 In such society, yet still more dear,  
 While circling time moves round in an eternal sphere.

Compared with this how poor religion's pride,  
 In all the pomp of method and of art ;  
 When men display to congregations wide  
 Devotion's every grace—except the heart.  
 The Power incensed, the pageant will desert,  
 The pompous strain, the sacerdotal stole ;  
 But haply, in some cottage far apart,  
 May hear, well pleas'd, the language of the soul,  
 And in his Book of Life the inmates poor enroll

On one occasion, at his request, I led the devotions of the family. On another, in 1846, myself and daughter were there, with several others, and among these the venerable Dr. Beecher and his lady, of Cincinnati. I thought, of course, that he would ask the doctor to officiate ; but he did not. In his prayer at that time, the last I ever heard him offer, he seemed really enlarged and devout in an eminent degree. Such simplicity and reverence, such humility and adoration, such earnestness and confidence, such comprehension and friendly sympathy—and Chalmers in prayer ; so absorbed and so solemn, so appropriate and so believing, so infantile and so importunate, it was really *good to be there!* He very kindly and copiously referred to his present American friends ; prayed for America ; and expatiated over the world and its wants, especially over those of the Church and the ministry ; commending them to the eternal mercy of his God, and pleading for their due redress, only for the sake of Christ, his Lord and his Redeemer.

On a subsequent occasion, he said to me, alone, in a tender and impressive manner, I fear I have erred this morning, and regret that I omitted to ask Dr. Beecher to engage in prayer with us. He is indeed a venerable person, and I have a very great respect for him. His career of usefulness has been large, and his reputation has traveled before him into Scotland.

1. Yes ; and in reference to the great Temperance Reformation, its progress owes more, probably, to his original agency, than to that of any man living ; under God, he is properly the father of it. His "six sermons" gave the original projectile force, while his whole influence and his eminent example engaged others in the cause. Next to him, perhaps, were the Rev. Dr. Humphrey, President of Amherst College, and the Rev. Dr. Justin Edwards, of Andover. These were *the first three* of David's men for the work, and an honored triumvirate in the thrice useful achievement.

2. Think you I could have hurt his feelings in not asking him ?

1. Certainly, dear sir, not at all. Whatever your reasons might have been, I know too well the magnanimity of your venerable guest to suppose him capable of impeaching them. May I ask what they were, doctor ? if the question is proper !

2. Indeed, I scarce know myself. In some degree, possibly, it arose from want of thought. Often, at breakfast, we have strangers and foreigners of the clergy, and when I ask them to pray with us, they excuse themselves, and this induces an awkward and unpleasant embarrassment for a moment. Hence I have become a little sensitive, or, to prevent the infelicity, I proceed in the action. But if you at all think, in this, that I could have injured the feelings of our honored friend, I will make a suitable explanation, or you may do so on my behalf, and I will heartily thank you for it, as it would greatly grieve me to wound his feelings, even by the shadow of indifference or neglect.

I assured him that I would, if I could conceive there was any occasion for it ; and I record the circumstance as evincing the delicacy and brotherly kindness of Chalmers, since, if Dr. Beecher ever sees this, it will be as novel to him as to any other reader. As an item of characteristic moral beauty and refinement, as well as amiable humbleness and heavenliness of mind, it is quite worthy of notation and imitation.

When, in 1833, I was newer as his guest, it was my formal plan and stern purpose to be a listener, rather than a speaker, in his presence. Mrs. Chalmers perceived this, and remarked to me apart, that she hoped, if I desired to please the doctor and his family, I would more fully sustain my part in the conversation. Besides, she added, it will be a real assistance to him. He has always to entertain all these visitors ; and sometimes it is quite a burden to him, especially as his cares, and thoughts, and duties are commonly forced to march in another direction ; so you must help him ; and



in this way you will better please the doctor, I can assure you.

Subsequently, Dr. Chalmers said to me, alone, almost the same things; assuring me that, often in appearing at breakfast, amid several entire strangers, he felt the difficulty of sustaining the conversation and furnishing due entertainment to the circle, as specially unfitted to figure in the scenes before him, in all their exaction and their diversity. This I record as evincing the simplicity and the unfeigned modesty of his character. If, said he, you will help me entertain them, I shall be much your debtor; you will have paid your way by your services.

On my next visit, I found among the distinguished of his guests a reverend rector from England, and a young candidate with him, who had just been admitted to the order of deacon—such an order, I must say, as God never authorized, and as *the primitive seven*, with Stephen, the protomartyr, at their head, were not. They took little notice of me, though I took quite a quantity of them.

Instead of calling their diaconate an order, I would call it a mere porch or a serviceable stepping-stone to orders. No one ever takes it, as a general thing, for its own sake, or with the view of remaining in it; or for any other purpose than to rise, in their only way of the pyramid, to some loftier eminence in office. We Presbyterians reject the whole figure; believing in the sole, supreme headship of Christ; and the true power of his ministers as merely declarative and ministerial; and, of course, in their official parity and equality in his glorious kingdom. Hence our figure is quadrangular, rather is it a proper cube; with the motto—*The length, and the breadth, and the height of it are equal*; like the dimensions of the celestial city, the grand metropolis of Israel, the Jerusalem of God, Rev. 21 : 16. To those who object the antiquity of the office, we answer, by referring them to the higher antiquity of their institution, Acts 6 : 1–6, showing

the reason of it, the design of it, and the nature of it—as a vastly different thing from modern assumptions concerning it.

At that time the clergy of the Church of England were very affectionate to Chalmers, as he and they were all in favor of the establishments of the British Cæsar in the three kingdoms; yet they were not particularly in favor of Presbyterians, especially from America. It seemed as if the conversation lagged, and Chalmers showed that it was more an effort than a pleasure to maintain it. He looked to me—but I almost instinctively forbore, as doubting that I should be acceptable, especially to the rector, whose bearing seemed rather lordly, with more of hauteur and pontiff arrogance than the guest of such a host ought to have shown. The deacon was, like good children, to “be seen, and not heard.” The rector—

3. I desire to get your opinion, Dr. Chalmers, on the meaning of a text of Scripture that seems obscure and difficult; and, on the whole, I can hardly understand it. It occurs in 1 Cor. 2 : 14.

He recited it, and Chalmers appeared actually confused, as if proved with too hard a question. He replied,

2. You must excuse me from the task. I am not good, I think, at exposition, especially at extemporaneous effort of the sort. But my friend from America is here, and to him I shall take leave to refer you for the exegesis of that passage.

The rector looked at me, and I looked at him; the doctor insisted that I should reply and give the exposition.

1. I must respectfully decline, doctor.

2. But you have no good reason, I am thinking; and we shall all join suit and expect your compliance. Let us hear from America.

1. It was not to me, good sir, that the appeal was put, and I have no regular call to it. I know, indeed, what I think it means; but when the theological chair of Edinburgh is invoked as an oracle, I hold it proper to hold my tongue; I

also want to hear what you think of it. It is a very important passage; and the response will be, I trust, worthy of our best commemoration.

The rector looked—paused—and at length acquiesced in the reference of Chalmers; especially as he altogether declined, and excused himself, as what he could not properly attempt.

In this predicament I thought it wiser also to acquiesce, especially as I remembered the original, and knew what I thought the meaning to be; and as I could forbear no longer, without seeming obstinate, or foolishly fond of the position of neutrality, I proceeded—to the end; when Chalmers remarked: I entirely concur in that view; you have shown, I think, the plain, or the demonstrable sense of the passage. The rector listened, as if he thought it questionable whether or not I “belonged to the succession,” even if Chalmers did; which might be doubted, as he endorsed me on the occasion.

We were soon after alone, when the following conversation, or something much like it, ensued.

2. Do you practice that good business of exposition in the pulpit—is it common in America? I have some reasons for the question.

1. You ask, *Do all interpret?* No, indeed! Whatever be the reason, it is done there—not half enough of it; and not that, half well enough. Still, we are in progress, improving. Our theological seminaries are inducing the hermeneutic science, and the exegetic method, and the proper sacred homiletics; with good promise of advancement in Scriptural theology, and in the increasing light and power of popular instruction. May I ask, How is it here? Exposition is not your forte in Scotland, is it? From some reports and some specimens I should so infer.

2. No, indeed. Apart from Dr. Campbell and Dr. M'Knight, we have had very few eminent scholars and ex-

pounders in that department. In fact, to do it well is very difficult, especially to a popular audience ; and if not done well, it were better *left off*, like *contention, before it is meddled with*. For one, I can not master it ; it rather masters me ; and yet I think well of doing it, if I could do it just as I ought. It is a great gift, which we may well covet.

1. Yes, it is an endowment and an attainment both ; and so very valuable and edifying to the elect of God, that, in general, I would say to every preacher—*stir up the gift of God that is in thee—rightly dividing the word of truth—if any man speak, let him speak as the oracles of God—*BY MANIFESTATION OF THE TRUTH *commending ourselves to every man's conscience in the sight of God—preach the word.*

2. I quite agree with you ; but I have done too little of it, in my own ministrations, thus far, all the way.

1. You will write, I hope, some commentary yet, and give it to the public. You could do it, I am sure, though hitherto it may be less in your *line of things*. It would be well received every where.

Nor, in the pulpit, compared with rich and able exposition, is there any public exercise more professional or appropriate. Besides, my dear sir, as you are the Elijah of Scotland, with several of the Elisha class to assist you, as a trainer of *the sons of the prophets* for the tribes of Israel, may it not properly be said to you that this is the chief thing these cadets are to learn ? Is the Bible his letter of instructions from the court of heaven, and yet is not the ambassador of Christ, as the august official representative of that court, to be furnished and able to command the mastery of its contents, for all his high negotiations on God's behalf, in the conciliation of immortal mind and the pacification to God of the impious rebels that contemn his throne ? Heresies, errors, and mistakes are ever rife in Christendom, to say nothing of the diabolical darkness of heathendom ; and they are to be

met and refuted, in all their ever-varying costumes and forms, or, better, with a heaven-illuminated atmosphere, prevented, by the incomparable and the original batteries of heaven, opened and firing on them. Nothing but THE WORD OF GOD, AS SUCH, is *the sword of the Spirit*, the grand authentic instrument of the world's rectification and return to God; and his favor may we expect, only as we legitimately seek it, only as we faithfully subserve his own influence to his own glory forever. But the word of God itself is to be interpreted, its true sense evolved, vindicated, maintained, and applied. And what rich and learned mastery does this imply! Men may write essays, and cap them with a text; they may take a theological thesis, and be most specious and sanctiloquent in its expansion and its management: still, it is man, rather than God, talking to the hearers; it befits less the Churches than the schools; it is redolent more of logic, rhetoric, and classic formula, *after the traditions of men*, than of Christ, in the way of the Spirit, and with the sanctions of the living God. This is surely the grand desideratum of the age—MASTERLY INTERPRETATION. No man on earth is inspired, or ever will be again. Inspiration is ever living, plenary, and apt for all sacred uses of duty and salvation, by the very plan of God, in the Holy Scriptures. Now we want a ministry that can master the sense of scripture and communicate it to the people. This is God's high ordinance, ever since the time of building the second Temple, Neh. 8 : 4–12. Oh! for its revival in all the Churches! God will do this, as surely as he will accomplish Dan. 7 : 27, and bring his own reign in the millennium.

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This conversation occurred on my first visit—I recur to my second, July, 1846.

After a pleasant colloquial breakfast at Morningside, we proposed returning to the city, either in pedestrian plight, or, at any rate, taking the *bus*, after some grateful excursion on



foot—"bus" being, in all the British world, the regular abbreviation for *omnibus*; for "cab," the common word in Edinburgh seems to be "minibus;" a carry-all is called "a van." This last word I shall use presently, and with emphatic memory.

Dr. Chalmers insisted on walking with our party some distance; and we submitted most cordially. That walk, and the talk that beguiled its progress, were very delightful and worthy of our memory. My daughter had the honor of his arm, and the doctor was full of innocent glee and witty sayings, as he led us circuitously about, explained the scenery, the localities of nature and of art, expansive around us, as we traveled, traversed the circumference of prospect, and listened to his kind observations, full of sparkling good humor and genial coruscations of wit.

1. There seems, doctor, a neat new edifice yonder, built by your free allies, I think. Where is the old hive whence the swarm emigrated? It is one of your new and free edifices, I think.

2. There it is—do you see? Well, truly, when the residuaries were all alone, with themselves and their fealty, they were sadly run for a preacher to a place, through all Scotland. They called forth every clerk unknown to fame and unwonted to the duties of the kirk, and metamorphosed him into a first-rate preacher, as if by a sort of queen's magic that they have, and they intruded him, "by authority," into all the vacant stalls of their afflicted jurisdiction. So to that old one they ordered a man whom the people thought to be no man at all; and with much of the spirit of John Knox, or, rather, I hope, of his master in them, they one and all, to the precentor and the beadle of the parish, resolved to give a wide berth to the Presbytery's intruder, whom they would not honor or receive as their spiritual teacher—*no, not for an hour*. So they performed a total exodus on the occasion, and left him plenty of naked walls, and vacant pews, and

empty benches for the probation of his zeal and the recreation of his voice, that day. Not one of them remained—their *house was left to them quite desolate*, I assure you. The people were intelligent, and they were unanimous, too—now they occupy that new edifice, happy and prosperous there. But—such revolutions of the sort ! It is quite a transformation, social and ecclesiastical, in the whole country of the North.

1. Yes ; you are Americanizing here very fast ! Success to the process, doctor. You see and feel now some of the productive virtues of the voluntary principle, the voluntary system, in contrast with the loving patronage of your quondam host, Cæsar—we welcome and honor you as all dissenters *de facto*.

2. But—the intruder ; I had almost forgot the faithful paragon of wit, and strategy, and courage that he showed himself. Getting some wind of the movement and the consequent vacancy that was expecting his intrusion, he obtained a capacious old van, and one horse to draw it, and put aboard of it as many of his own family and friends as it could contain, and so he traveled to the empty edifice with difficulty—for the poor quadruped was sorely worked and pestered with his burden. The *vis inertiae* of matter was laboriously against him, as he impelled it ; and the wheels got no blessing from the people as they rolled on their axles past their doors ; and the patient beast groaned as he moved, fatigued and dispirited, with so great a load of Erastianism, as he never encountered before, in all his laborious and propulsive experience ; till at length he reached the place—after a long, and a rough, and a heavy operation, that morning. Well, now, leaving the horse for the man—he took possession with his company, and not another person was there. But he—brave soldier ! preached courageously, as he was bid. The whole congregation listened to him, as became them, all mightily convinced, if not converted ; his eloquence was quite

extraordinary—and his oratory, nervous and impassioned to a wonder; he outdid himself; he was plainly the greatest man in the house, if not in the country; and for the first time in his life he gave universal satisfaction to his hearers—he actually carried, for once, his whole audience along with him! And that was preaching, as the echoes of emptiness resounded to the voice of the preacher, *ore rotundo*, declaiming to them, where a close-packed multitude of Christian people, *and their children with them*, used to convene, and listen to his word, as *the beloved of the Lord*.

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In all this, however, I must aver, there was no malignity. It is difficult to relate it, without some resulting injury. Chalmers was in the happy and unbent mood of kindness—in the vein of cheerful confidence, as recreating with his friends. His words and thoughts, prompted by the moving scenery around him, flowed at once extemporaneous and clever, with no apprehension of

A chiel's amang you taking notes,  
And, faith, he'll prent it.

It was, indeed, an amiableness of display, the more worthy as utterly inartificial and spontaneous. He seemed not to know that he was great, or celebrated, or admired by those around him, and by all Christendom. It was an elegant exemplification of the idea of Horace, with nothing low, or improper, or unkind in it—*Dulce est in loco desipere*.

'Tis pleasure, and no damage to the wise,  
Sometimes to leave the problem and the prize,  
Body and mind, in chase of butterflies.

And the same great poet expresses a similar sentiment in another place—if I recollect it right.

*Non semper arcum tendit Apollo:*  
The god of eloquence, and all the arts,  
Not always bends his bow or throws his darts.

Elastic more, his bow unstrung is found,  
His mind at rest becomes the more profound.  
All nature sleeps more vigorous to awake,  
Nor wisdom shines less brilliant for its sake.

It was now that the doctor made another private assignation with me, as he had more questions to put in relation to things in America. At the designated time, "punctual as lovers to the moment sworn," I came alone to Morningside in the early evening. It was clear and beautiful. The summer solstice was in its wane; yet both the air was balmy, and the solar light, as if reluctant to part with the rich scenery that its presence there evokes and decorates in the warm season, kept, in that high latitude, the twilight deceitfully prolonged. At eleven o'clock, or near twelve, when I walked back to Edinburgh, enjoying the solitude and the scenery, it was lucent and pleasant—as if the firmament and the atmosphere had conspired to beguile me, with the consciousness that it was only half an hour after sundown. It was the regular nocturnal *AURORA BOREALIS* of Scotland. The sun seemed only to dip for an hour beneath the northern pole, while his attendant radiations and refractions left the very night with pledges of returning day, and the rich crepuscular glories of the sky seemed to contradict the dial-plate of our watches, in answering the question, What is the hour? The north-star, that bright and faithful friend of many a lonely traveler, shone mild, and clear, and beautiful, and almost vertical—so high, it seemed not the same I had greeted and loved from my youth, in America, full fifteen degrees lower there; here more central and thronal, in the illuminated dome of the nocturnal heavens.

We were soon together in his study, and his questions and my answers were in animated progress. Our topics were the divines of America, living and dead; the state of religion and education there; and especially the late rupture, nine years before, in the Presbyterian Church; not without some com-

parisons between their disruption, then of three years' continuance, and ours; the analogies and the differences, and their common influences on the general cause of apostolical religion throughout the world. As Presbyterians in common, sincerely we loved our doctrine and our polity; as generically identified with genuine Christianity, and as contradistinguished from all the forms of the paganizing *virus* of churchism—a proud, usurping monopoly, and like the hostile misanthropy of the autocratic Arabs, in any or in all countries. But I must here make selections, inserting some and omitting other things, with due discretion and regard to utility.

In reference to our great theologians, he made many quite hearty inquiries—especially Griffin\* and Stuart among the living, Dwight and Edwards among the dead. He praised these all for appropriate excellences; but of Edwards he loved to speak as our Great Man of the Church. The strength and sagacity of his mind, and his great power as a patient and elaborate reasoner, though dry and abstract in the main, received his recognition and his commendation.

2. I read him with equal admiration and fatigue. Sometimes I feel strait-laced in his philosophy, convinced and full of it, and yet pinioned and embarrassed by it in the pulpit. I can not preach with it, and I can not preach it; so I had rather forget all his clear and deep metaphysics, read my Bible, be full of what it says, and then preach with all the fullness and the freedom it inspires. The Bible is full of freedom and glory.

1. Probably I know by experience exactly what you mean!

\* I here perpetrate, confessedly, an innocent anachronism, by inserting several things that occurred in 1833 as if they happened in 1846. This is now convenient, and no evil is involved in it. Dr. Griffin, however, was not alive in 1846, having died eight or nine years before. His gigantic thought and teeming eloquence received the testimony of Chalmers. He said to me, quite energetically, "And who ez that Graffun? I should like to hare aboot em."



2. Yes, it is so—even if the cause is in our own want of comprehension, or our puerility or insipidity in contact with his great mind. You know how our school of Humean infidels once claimed him ?

1. I do ; but it was like their impiety and their impudence to do it.

2. It was ; still, they were very specious. His doctrine of moral necessity, especially, in his great *ESSAY ON THE WILL*, seemed almost to allow their premises. They construed him as virtually with them, in those philosophical views, in which they seem to superinduce a plausible fatalism, and effectually to preclude the accountable free-agency of men. Hence they lauded his great talents, and appropriated his eminence, as if it was a support and a sanction to their boasted philosophy.

1. Ay, to their purblind infidelity. I wonder if one of them ever read his *ESSAY* through, ever tried to comprehend the scope of it, its sense and plan, and the real drift of his argumentation ? I doubt if they ever did such a thing !

2. Are you, then, quite with it and for it ?

1. Pretty nearly. I think it has faults, infelicities, and weaknesses, and also that no mere scholasticism can well comprehend its author. One must see his great object, his subservient method, and not make him *an offender for a word*, nor criticise too literally or too sternly his technicalities or his terminology. It is a polemico-theological performance, and refers to the great Arminian controversy—to what he conceived the grand point of the collisions at the Synod of Dort, and to its resulting consequences in the Protestant theology of the world.

2. And his chosen type of controversy was highly metaphysical and psychological. He intends by the analysis of mind, and the philosophy of its moral acts, to demonstrate the truth of generic Calvinism.

1. I think so. Arminians are very fond of asserting that man is a free agent—a truism that no one disputes. Yet in

what his freedom consists, and whether it is consistent with the purposes and the providences of God, or how it can be, they are not the men to tell. Hence they often supersede those purposes, to keep their favorite dogma, in their own sense of it; just as Antinomians sometimes deny the freedom of the will, or rather of human agents, that they may keep their own view and vision *instar omnium* of the decrees. Now Edwards believed the two together as perfectly true, each of them, and as perfectly harmonious, both of them. He was no hobby-rider or mule-driver, nor was he a man of only one idea.

2. Yes; and he is surely not far from right in the main.

1. He truly is; and your great Dugald Stuart, I hear, has allowed as much, nay, has said more; namely, that it has never been answered, and probably never will be answered—that is, refuted. If so, remember, it was an American that did it. For one, I own my great obligations to him; for I early saw his meaning, and liked it, not repudiating so grand a master-piece because minute criticism, with flies' eyes, can see some few blemishes or incongruities possibly, in so imperial and magnificent a pile of metaphysico-theological reasoning.

2. I think the grand objection among us is his views of moral necessity, as repulsive and fatalizing—the very reason of Hume and his clique seeming to like and claim him, saying, the great American metaphysician was with them.

1. When a friend wrote, and told him of that appropriation, you remember, surely, his noble reply. They could not claim him afterward. By-the-way, I wonder at the inaptness of some great and good men, even in their scientific statements, to understand him. They stumble and object so much at the idea of moral necessity! It consists plainly with freedom; we are perfectly voluntary in it; it is, under God, all of our own making. Look at God himself—*He CAN NOT lie—it is IMPOSSIBLE*, we are told. Well, does this remove

or impair his freedom? Preposterous! The quintessence of nonsense! No other being is so perfectly free, or so morally necessitated to do right, and act with such infinite and absolute wisdom in all things.

Henry Home, Lord Kaimes, in his Essays, was much at one with Hume; and Edwards, pronouncing their views infidel and corrupt, vindicates himself, in his letters to Scotland, from their abhorred communion. He declares "that such a necessity as attends the acts of men's will is more properly called *certainty* than *necessity*; it being no other than the certain connection between the subject and predicate of the proposition which affirms their existence." He says, also, "I have abundantly expressed it as my mind, that man, in his moral actions, has true liberty; and that the moral necessity which universally takes place is not in the least inconsistent with any thing that is properly called liberty, and with the utmost liberty that can be desired, or that can possibly exist or be conceived of." What, then, do those wise men mean who cavil at his use of the term necessity? The words italicized above are by his own pen. Do they say that certainty, because God can see it in its future, is therefore fatalism, befitting more the porch of Xeno, or the throne of the supreme mufti at Constantinople, than the theology of a Christian philosopher? Edwards was infinitely far removed from Fatalist, Stoic, Antinomian, dotard, and fool! If God eternally foresees our actions with the foreknowledge of vision, he foresees as well that they are ours; that we are free, and voluntary, and so accountable in them; and that their evil is our own sin, and as such punishable by justice, or pardonable by grace, in their proper nature.

2. It seems, indeed, to be easy as you state it.

1. Well, dear sir, and what says himself of it? Why, that all he means is, that the future actions of men, all of them, are objects of historical vision to God. Yet they are perfectly free. God sees them infallibly and universally, good and

bad, from eternity as future, just as they are, and just as he sees them all, to eternity, as past. So that *certainty* is the key to all he means—"certainty" is his own word, in reply to the letter. God predicts often the free moral actions of men. He described those of Judas ten or eleven centuries before he was born. He predicted the sins of Peter, emphatically, a few hours before he did them. So of many others. Well, this was not to take their free agency from them—yet it was necessary that their actions should seem to fulfill the prophecies; and they did occur; and they were perfectly free too! I fully believe with him—and never saw a man yet that could logically meet his argument and refute it. Indeed, I believe that moral necessity is not only consistent with freedom, but essential to it, and that the Arminian idea of freedom is nothing better than metaphysical foolery on stilts—it is, that absolute contingency, in eventuation, is necessary to free moral agency every where! If it were—God has no freedom; since there is no contingency at all in his eternal agency. And must a man be more free than God, in order to be accountable, or a moral agent, or—an Arminian? They may be good men, possibly, who assert or imply this, in spite of their reasonings; we must be quite excused for thinking them far enough from wise ones. They are quite free enough in their nonsense and their drivell—and so is God, in seeing it, and in despising it, from eternity and to eternity; for eternity is the lifetime of God, the habitation of his glorious being.

2. Your New England divines, I think, are distinguished for the metaphysical cast of their theology.

1. They are; and so are your Scotch divines; only that the mode of your metaphysical inquiry and preaching is of a different type from ours. I have witnessed some of your Scotch metaphysics in the pulpit; and as comparisons might be perilous, if not odious, I only say that ours is different, is American; more conformed to that of our illustrious Ed-

wards, and his illustrious grandson, Dwight, than to your vernacular models. Which is the more scriptural, the more masterly, the more useful, I may not affirm, whatever is my opinion.

2. You deal possibly too much in metaphysical theology. Had it not a real or a latent influence in your late ecclesiastical explosions? Come, tell me fairly now all about that controversy, its antecedents and its results; for you set the example, six years earlier than we followed it in ours.

1. Yes; but not, I hope, like France, making a bad, a very bad copy of our Revolution, or a worse reproduction of something not very like ours, about six years after ours was over.

2. I am quite desirous to understand yours of 1837 and 1838 and onward, to see if there be any or what similitude between yours and ours.

1. Perhaps I am not the right one to tell you, for I am decisively on one side, and that the constitutional; protesting with all my soul against the *coup d'état* of perjury and wickedness by which it was done, even if good men did it! Still, one of the other side might be no more impartial, no more trustworthy, no more well-informed or correct. Besides, I will endeavor to tell the truth, as I surely believe it; though not unaware that some, who, I think, are themselves badly committed, interested, and unscrupulous, will condemn, both *à priori* and *à posteriori*, whatever I say, in the main, connected with it. I expect no quarter, and no justice, and especially no brotherly kindness, from some of their eminences, who chiefly did the sin; or, should I receive any proper demonstration of such qualities at their hand—the hand of some I say, not all, or the majority of them—I should be encouraged in my hopes of the approaching millennium.

2. I never could properly see what you had, comparatively, in America, about which to get up such a quarrel, such a revolutionary civil war, in your ecclesiastical relations; what were the causes?



1. They were a rare specimen, a conglomerate of several kinds and classes ; I would state, mainly, six in all :

(1) Doctrinal differences, chiefly affecting the metaphysical statements or modes of illustration and vindication, in reference to our common generic Calvinism.

(2) The economy of general beneficence, as ecclesiastical or sustained on the voluntary principle ; or, rather, leaving it free and optional with all donors, in what way their charities should find their objects.

(3) Our correspondence and our pact with our orthodox Congregational brethren ; we co-operatively favoring, they constantly and jealously oppugning them.

(4) The influence of partisanship, and the strife for ascendancy and power.

(5) The concealed but most potential influence of slavery—the South, though much with us on other themes, going mainly with them in the division—their small majority being thence constituted, as it remains at this day.

(6) The special agency of one or two ecclesiastical counterparts of Hannibal, or Catiline, or Ajax, or rather of Diotrophes, who, though comparative novices in the ministry and in the Church, deserved the title, which they appropriately procured to themselves, of JUVENILE PATRIARCHS in the revolution ; such was their leadership, their sway, their fury, their “*nunc aut nunquam*” precipitation in the scene, which many were afraid to follow ; only they were more afraid to refuse, as more and more intimidated and driven to adopt and exemplify it, in that unparalleled and terrible crisis of our history.

There never was any thing of the sort enacted so perfectly anti-constitutional ; but for this they practically care nothing ; calling it a worn-out argument—much as the law of God becomes quite obsolete to some reprobates who never keep it ! They were sworn to the Constitution ; they conspired, and deliberately subverted its foundations ; monopolized all our

funds and property ; and called it the "reform" of the Church ! Some acquiesced on the saving principles, "it can not now be helped, we must make the best of it, though it is an unhappy precedent." Yes, rather unhappy ! Their favorite palliative word is "extra-constitutional." This they concede—and we thank them NOT for it. It is a word true—as far as it goes ; but it goes not half as far as it ought. It is a mere plaster of irritating palliations. Their deed was furtive revolution, under the pseudology of "reforming" the Church of God. As I do not believe in the expediency of sin, I characterize the crime according to its nature ; and refer it to God, for his decision on the case, with calm consciousness of his *holy and true* impartiality. Our brethren, who did this wickedness, may call it by what soft names they please. Its proper amaritude shall yet corrode their souls. They must yet be both sorry and ashamed in the recollections of it ! What think you, doctor, of such a *ruse*, in making such a precedent ? What has been, and what is ratified as their "basis," as they call it, may be again. Rather perilous, as, worse than the sword of Damocles, pendent over them, it defines all their security, and it caricatures their boast of liberty, as it demonstrates that Constitutions are weaker than crises, with juvenile patriarchs to make and to rule them !

2. I confess it is strange what necessity they could imagine great enough to warrant such revolutionary measures. But did they not badly accuse the orthodoxy of their opponents ?

1. There have always been two sides, or two parties, in our Presbyterian Church ; and it is so very much in all others. In the last century, they made the famous schism of seventeen years, from 1741 to 1758, when they reunited, with tears, and promises, and hopes of perpetual harmony and union. They felt how foolish they had been in magnifying the trifles of their dissension, in the land of their ene-

mies, against the fundamentals of their common faith, and duty, and interest. It was then the old side and the new side, the old lights and the new lights; more learning in the ministry—with piety at a comparative discount, or more piety in the ministry—with learning at a comparative discount. On the new and the pious side were Princeton, with President Edwards and Whitfield—but now, how changed! *Tempora mutantur, et nos mutamur in illis.*

As to orthodoxy, we quite as sincerely accused them of propinquity to Antinomianism and Fatalism, as they us of deviation toward Pelagianism and Arminianism. But, my dear sir, our differences were not like some of yours: we were none of us Socinian, or Arian, or Sabellian, or Universalist, or Neonomian, or Erastian. No! in contradistinction to all these themes or symbols of mortal or insidious error, we were all generic Calvinists; we all, like yourselves, professed, with credible sincerity, “solemnly to receive and adopt” the same Westminster “Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures.”

2. Miserable business this! It seems to me that a little wisdom and forbearance might have prevented the schism.

1. Certainly it might—*si mens non læva fuisset!* But the fiercest in the war, or behind the scenes, were impracticable and inexperienced, as well as comparatively young ecclesiastics. The chief driver had not been ordained five years; and some that spirited him onward had never been pastors, but belonged to the knowing corps of amateur clergy; speculative, theoretical, scholastic, and ever boastful of their wholesale orthodoxy. Still, I say of all, that our errors were not as bad as some of yours—I mean of your whole ministry previous to the disruption here.

2. We have had some wasteful errorists among us, we must own.

1. The heretical comprehensions of the Scotch establishment, and the abominable intemperance of too many of their

clergy, previous to the disruption, were really tremendous—if I may credit what some of your intelligent and worthy ministers here have told me, as what they personally knew. We never had such error in our ranks—except possibly in a solitary instance, one or two, far apart, and where amputation followed, as soon as the *morbus* of the diseased member was juridically ascertained. But among your Moderationists there are fundamental heretics, as I learn, with sentiments subversive of the whole system of redemption by grace ; and whom, should such occur within the closures of our Church, a unanimous vote would depose and excommunicate, as soon as fairly tried, in any of our judicatories. But there was no error among us on the subject of the triune nature of God ; on the glorious fact of atonement ; on the godhead, or the manhood, of the Savior ; on the actual depravity and the lost estate of all the sons of Adam ; on the *sine qua non* need of regeneration ; on the conservation of the saints ; or on the grand characteristics, and the proper fundamentals, of “the system of doctrine taught in the Holy Scriptures.” This is truth !

2. It seems to me that a little brotherly forbearance was the grand desideratum in your case, and the whole misery and mischief might have been prevented. Is it not so ?

1. The living God knows that it is ! But *forbearance* was not there and then to be tolerated—the thing was banished and the word proscribed. The furies that rode on that whirlwind would have scowled stormy wrath at the name of it.

In the order of the decrees, the order of their eternal nature and their temporal development, we hold, and we know, since we have often proved it, that election, as the grand resource of God against the suicidal unbelief of man, is *after* atonement ; they, that atonement is after election ; and so, as a consequence, they say, was it made, and it exists, as atonement, all for the elect alone. They also denounced our order as preposterous ; and we, exactly and with full convic-

tion, cordially returned the compliment, with some thunder of logic and lightning of Scripture discharged—which occasionally struck, as well as boomed, in the argument. We honored moral government more, much more, than they, who almost exclude it from their Turkish theology—who seemed, like Antinomians, often to dislike the word, and to reject the phrase, and to vacate the thing, and to hate the very terminology of the thing! We showed that without moral government there could be no atonement; since then, law is nothing, sin nothing, pardon nothing, regeneration nothing, piety nothing, preaching nothing, and the gospel nothing; and that atonement WAS A GRAND GOVERNMENTAL TRANSACTION—an awkward expression, as they termed it, and one which they specially nauseated—in which all the proper, and wise, and benevolent ends of punishment were superabundantly and gloriously answered by A SUBSTITUTED SUFFERING on the cross, as well as A SUBSTITUTED SUFFERER there; *dying, the just for the unjust, that he might bring us to God*. Hence we showed that the whole *world might be saved*, John 3 : 17, if they would only, as God requires them, obey the gospel; that, when they refuse, all *with one accord begin to make excuse*, and so *make light of it*, God has his own sublime resource, and Christ his own promised reward, in spite of them. John 6 : 36–40. Election now occurs in sovereignty sublime; but even election is not *exclusive*. It is only *INCLUSIVE*, and so, magnificently, facilitating salvation to all reasonable men. Election shuts not the door—recalls not the invitation—changes not the commandment—throws no stumbling-block, or snare, or impediment in the open way—proves that way practicable and desirable, by living examples—rebukes not THE BRIDE, *saying*, COME, nor silences or sinks, but only emphasizes, the voice of THE SPIRIT, *saying*, COME. Election demonstrates the earnestness of God; his sincerity, his plan, his forecast, his eternal wisdom, his victory, his glory; man by sin makes the necessity of it; and it



also shows, what sordid selfishness alone misunderstands it and dislikes it, that we are dependent on God—not he on us; that heaven will be populous, even if we, our blessed selves, are not there, but rather decline to be of its population; that the cause of God, and virtue and salvation in the earth, is no failure, and never will be one; that we can easily, by our meanness, frustrate ourselves, but not him; that election keeps no man from heaven, or from piety and salvation—but only makes more definite and powerful our motives and facilities promptly to go, and really takes thither all the willing multitudes, and all the obeying millions, that ever get there; that election in its place sheds glory and virtue on all the revealed system, and permeates eternity with its blessed radiations and entailments. On the other hand, we believe of their side, that their order is frigid and Antinomian; that it is fitting more for politics and jesuitry, than moral government and the true glories of the grand mediatorial system; that it makes the obstructions and the objections that it finds; that they can not preach it, pray it, or read it in the Bible; that it is no friend to the flight of the angel of missions; that it is starved, cramped, collapsing, and soon to be a buried mummy in the tomb of the Capulets, for the resurrection of doom, or for no resurrection at all.

Still, in that controversy, as in most others, the passions were enlisted; reason and long-suffering were ostracized from the scene. There were faults in all. On both sides were seen impatient and arbitrary persons, with little mature learning or divine philosophy, to inspire their self-moderation, Heb. 5: 13; and on the aggressive side—among the accusers and vile vilifiers of their brethren, those who denounced Beecher and Barnes, and were, several of the foremost, not worthy to untie the latchet of the shoe of either of those venerable men of God—were persons of low and petty ruminations, of contracted and ignominious views, of disappointed ambition, of worldly policy and military command, and of a

sort of rigorous severity of calumnation, by which their real malignity enacted its appropriate orgies, in a junto that met regularly, counted noses, and actually ruled the assembly—indueing the eruption, at last, of their wrathful and long-rumbling volcano. Some men have a wonderful tact and proclivity to do mischief. They can destroy, if they can not build. As they could not culminate, and could calumniate, they seemed to prefer this as second best—and so became quite distinguished, some of them liberally compensated, celebrated for their wickedness, and made great men in the end.

My answer to your question, then, is two-fold :

(1) There were no differences, had there been adequate humility and self-abnegation and brotherly-kindness, to call for such a rupture, or even for any separation at all—now so great a scandal to the nation.

(2) Had those differences existed, their way of curing them was no way, or it was infinitely worse than none, as falsely affecting to redress them.

To condemn, and excise, and cast out, *at one fell swoop*, without trial, or warning, or crime, and without discrimination of persons or characters, so many official peers and partners, regularly constituted *inter se jurejurando*, in the communion of the Presbyterian Church, in our solemnly covenanted religious commonwealth, MORE THAN ONE FIFTH of the whole, this they did—oh ! wickedness, black and horrible ! iii. John, 9–11. How will it look at the judgment-seat of Christ ? *Doth our law judge any man before it hear him, and know what he doeth ?* No ! And the Jewish Sanhedrim never enacted such wickedness, except in condemning Christ, so far as we can credibly learn from their general annals and traditions. IT WAS RARE AND ASTONISHING WICKEDNESS ! I affirm it as knowing who sees me. It is precisely incapable of justification, or even of decent and honest apology. It was a wonderful instance of *novum et inauditum nefas, a ministris Dei confectum in ministros et ecclesias Dei*.

2. And has your alienation now become personal and implacable ?

1. Only with some of the reckless and the pre-eminent butchers in the war, and their sympathizers since. Some of them call it a revolution, and on that basis alone venture to try to defend it. Many worthy and excellent fathers and brethren, ministerial, and especially laical, like Joseph in the General Assembly at Jerusalem, never *consented to the counsel and deed of them* ; many are discontented and unhappy in their present positions, because of it ; many of them cease not to condemn and deplore it sincerely, if not consistently, to this day ; many are my own personal friends, whom dearly I esteem, and cordially and fraternally I love, and whose feelings I would not intentionally wound—nor yet be insipid, or ambiguous, or uncommitted, *ad justitiam demonstrandam et vindicandam, ut oportet*.

Some facts of personal history and strange contrariety of development I could narrate, to your astonishment—but I forbear ! God is overruling it, as he does every thing, for his own glory and the ultimate good of his elect : He overruled in this way the murder of his Son, Jesus Christ, our ever-blessed Lord and Savior ; but all this is no more an excuse, you know, for the juvenile patriarchs at Philadelphia, than for those senile or full-grown ones, the chieftain murderers of the Son of God at Jerusalem.

2. In respect to your doctrinal divergences, I should like to have from you a synopsis of them ; as these chiefly interest us in Scotland, and, indeed, in all parts of the Church universal.

1. They respect, as I have said, chiefly the type of our Calvinism ; the philosophy of religion, rather than its great facts ; and the correct technical discriminations of theological wisdom, which become the pulpit and its inculcations, especially in our age and country. Americans demand a reason for every thing—mere human “ authority ” will not exactly suit them.

What they held it were difficult to say—because speculatively they differed *inter se* quite as much as we did, or possibly much more; but if we take the Princeton type as normal in their theology, as probably we ought, then I can state an honest syllabus of the views they hold there, and sometimes elegantly hide, as their piety, and tact, and learning in combination know how, beneath a costume of scholastic and rhetorical speciousness, which effectually prevents the common people, to this day, from a correct estimation of their system. And were it not so, they could, with their dogmas, be scarcely endured. They strenuously hold—

(1) The absolute, not mediate, imputation of the sin of Adam to all his posterity; so that each of them justly deserves eternal damnation, absolutely, on that account simply and alone, and whether, in fact, any one is finally saved or lost.

(2) In the order of the decrees, election precedes atonement, and hence Christ died for the elect alone; so that, however redundant in intrinsic value may be the price paid for them alone, yet the atonement, as such, proper and real, is limited, not to the price, but to the moral purchase; and for the others, the non-elect, whatever else there may be for them, incidentally or otherwise, there is no atonement at all, or any other preparation or provision, actual or possible, in the system or in the universe, for their salvation.

(3) We are all passive, only and entirely, in regeneration.

(4) Men, in their present lapsed state, are free only to sin; and they have no ability to do their duty, neither physical, nor moral, nor social; nor ability of any other kind have they as moral agents; that is, if they be moral agents at all—*before* they are, by miracle, passively regenerated!

In general, they avoid all popular statements that are at once as full and as honest as this; but they hold this really, I am sure, however they may thank me, or otherwise, for the declaration of the fact.

The question here about regeneration is truly metaphysical—but it is also, and in a high degree, practical. It ought, therefore, in the theology especially of every preacher, to have a thorough *eclaircissement*. He ought to understand it. Regeneration is properly no miracle, though supernatural, or superhuman and divine, and so really superior to a miracle. This is wrought in order to that; this the means, that the end. A miracle is done to us only, and ordinarily requires no concurrence or activity of ours in its production or to its perfect eventuation. The cripple at Lystra, indeed, *leaped and walked*, Acts 14 : 10. But this was after the miracle, which was perfect before it by the mere fiat of God; and his active exultation only followed and proved the reality. But is regeneration in the same predicament? We are passive in election, in justification, in adoption, and in creation; since each of these depends alone on the volition of God, and requires no active and voluntary concurrence of ours in his act. But can a man be regenerated till he loves God? And is he passive in loving him? Does God SOMETHING, and if so—WHAT, to the soul, which constitutes REGENERATION, *before* that soul ceases to do evil and learns to do well? Let man or angel answer, if he can! Does not regeneration, then, require our concurrence in it, absolutely, in order to its existence? and if so, what is this but our activity? And so in the whole process of sanctification, of which the beginning is regeneration. Those *stupidissimi*, who care more for words, forms, and theories, than for things—their natures and their relations, and who hold the passivity of the subject in regeneration, show its numbing effects in the paralysis of their own ministrations, in their actions, in their failures, and in the marked frigidity of their characters. They wait for the miracle, which THEY so much need, and it never comes. The heathenish spell of fate creeps over them. Their people, in the mean time, get hardened, incrustated with habituated sloth, deadened in their distance from God: and are



quite too orthodox to *seek the Lord while he may be found*, lest they should interfere with their own proper passivity and with his own appropriate work ! Hence their earnest seeking they often postpone, we fear, till it comes in spasm and in paroxysm, when God can not be found—when it is too late forever ! Prov. 1 : 20–33 ; Luke, 13 : 24–30 ; Mat. 7 : 21–23. Such passivity is not taught in the Holy Scriptures, John, 1 : 11–13. *Born* should be (from *γεννω*) rendered *begotten* always. God is our father—not mother !

2. Is there no danger that your views of full atonement may lead to Universalism, and do they not apprehend such a tendency ?

1. I may not say—it certainly leads to independent thought, and that is very suspectable in their conservative assumptions. But they are with their theology forever in a mist, possibly “a Scotch mist,” about the nature of salvation as actually offered to men in the gospel. Is there an offer of that to men, or to some men, or to one man, which, relatively to each of such, or of his class, as non-elect, has no existence ? *Go preach the gospel to EVERY CREATURE—in all the world ?* Does this lead to universal salvation ? Does it imply any danger that men will be saved by the gospel—without obeying it ? or that the non-elect will obey it ? or that, if they should—though we all know they will not, any damage would accrue, or God have any objection ?

Some say to us, well, where the difference, since it all comes to the same thing at last ? Answer, Is it no difference whether or not God is sincere and veracious in the fact of his offered mercy ? Blind and stupid is the mind that can see no difference between honesty and dishonesty ! between right and wrong, and this where the actions of God are alone concerned. The difference is, that, if God could lie, the whole universe were one eternal desolation, and heaven an impossibility. I should not have taken notice of this most contemptible allegation, had it not on several oc-

casions been polemically addressed to me ; once by a selfish old theologue, or, rather, theologaster, who, in a bad way, I fear, loved himself, and mainly nothing else. Some of them have so represented it, as if really God offers salvation to no mortal in the gospel ! One of them, at his ordination, *me teste*, told the Presbytery that offer was an Arminian idea ; that there was no such thing in the gospel. And he proved it too, in his way ; why, said he, there is no need of it to the elect, for they have it already ; they have the reality, and the offer to them were superfluous. And as to the non-elect, there is no offer to them ; and for two reasons : (1) It would do them no good if there were ; for they are unable to accept it. They have no ability, more than the dead in their sepulchre. And if it could do them no good, it were a very vanity, too, to offer it to them, and the doctrine of such an offer is false and silly. Besides, (2) They have no offer—for another good reason. Offer ? of what ? of salvation or atonement ? There is none for them ! there never was any, there never will be any.

Hence there is no offer at all—only doctrinal statements, only the privilege of hearing such Solomons enunciate to them, or to others in their presence, the arbitrary connection that there is between faith and grace—between passive regeneration and passive salvation ! all the elect, in his mongrel theosophy, being *quasi* a kind of substantive verbs, each in the passive voice, pluperfect tense, third person plural, and neuter gender ! But, deserving of ridicule as well as execration, as is this direful stupidity, that confounds the eternal difference between physical and ethical, between matter and mind, between mechanical powers and moral government, and that sees the dynamics and the statics of the universe only in the worse chaos of its own confusions, I would say—how little its disciples properly know of *the holy scriptures* ! or of the way in which *these are able to make us WISE TO SALVATION, through faith which is in Christ Jesus.*

But *we* affirm, and demonstrate, and know, and preach,

(1) That God offers the gospel, in its due ministration, to every hearer.

(2) That the offer is no nullity ; no insult to their weakness and their ruin ; no equivocal or ambiguity ; but made to them with infinite sincerity and perfect consistency by God himself, and by his own order in the gospel.

(3) That the atonement proper, or the mission and the passion of the Son of God, is always the normal, and the necessary, and the only basis of this offer.

(4) That the atonement is, therefore, not limited at all, or properly capable of limitation ; though ultimately its application is limited to the elect alone, or all the finally redeemed.

(5) That men are all obligated, as their supreme duty, to *repent and believe the gospel* ; so that the sin of *neglecting so great salvation* is perfectly paramount, and just infinitely tremendous and perilous.

(6) That they have full natural ability to do this, and are therefore wholly blamable for its omission ; their only inability being moral, not physical, that is, not organic or necessitating, but voluntary, so that themselves make it, and maintain it, and are the architects of their own despair, as they *perish from the way*, and are so forever punished for their sins.

(7) That the influence of the Spirit is not to make men accountable ; men are such, in the very nature and the very structure of their moral being : they are such as creatures under law, absolutely, universally, necessarily. But it is needful to remove the moral obstacles which our own sin and folly put in our way ; so that the Spirit enlightens, convinces, effectually persuades, and actuates us in duty ; so that we do it, and obey the gospel, and are saved by the grace of God in Christ Jesus.

(8) That, as to freedom, man's moral actions are voluntary, and therefore free. If he sins voluntarily against all the per-

suasion and authority of God, and is under no necessity to sin, except what he makes by his own preference and voluntary agency, why is he not free, as well as criminal in it? And to what does the opposite view tend but to excuse the footstool and criminate the throne? Besides, intellectually, it is indiscriminate and stupid.

2. But is your view Calvinistic?

1. Yes, is our answer—if Calvinism it is to believe with Calvin in his maturer thoughts and works. His noble *Institutes*, which we admire, and love, and for the most part, or in the main, we adopt, were written in his comparative youth; but his *Commentaries*, his latter epistles, and his last will and testament,\* were the ripened fruits of his older and

\* This great and renowned Reformer, this mighty man of Christ, this leader of modern commentators on the word of inspiration, was as correctly illuminated and as profoundly humble before God, in view of his sins, as he was incomparably eminent and honored among men, in consideration of his powers, his attainments, and his deeds of enduring usefulness. His *last will and testament*, as found appended to BEZA'S LIFE OF CALVIN, and as dictated, just before he died, to *Peter Chenalat*, the Genevese notary, contains many solemn and excellent sentiments, splendidly appropriate to the moral sublimity of such a scene; among others, this:

I also testify and confess that with humble supplication I beseech God that he would in sovereign mercy cause me to be washed and cleansed by the blood of that great Redeemer who shed his blood for the sins of the human race, that to me it may be vouchsafed, before his own tribunal, to stand at last [beautified and beatified] in the image of the Redeemer himself.

Thus spoke the dying saint, the living and immortal martyr of Jesus. These are his words:

Testor etiam ac profiteor me suppliciter ab eo petere, ut ita me ablutum et mundatum velit sanguine summi illius Redemptoris, EFFUSO PRO HUMANI GENERIS PECCATIS, ut mihi liceat, apud tribunal ipsius, consistere sub ipsius Redemptoris imagine.

The whole document deserves to be translated and studied, as so solemn, so luminous, so sublime, at such a moment, "quite in the verge of heaven"—"fly, ye profane!"

richer piety ; and they state our views, especially on the great subject of *atonement*, which is quite cardinal in our American controversy.

2. I have no recollection of Calvin teaching that the atonement was made for all men, in any of his writings.

1. Possibly then, dear sir, repressing my surprise, I can amuse you, at least, by quoting his *ipsissima* in the original : Communem omnium gratiam facit apostolus, quia omnibus exposita est, non quod ad omnes extendatur re ipsa : nametsi passus est Christus pro peccatis totius mundi, atque omnibus indifferenter Dei benignitate offertur, non tamen omnes apprehendunt.

2. Are they the words ? Indeed ! Where does Calvin say that ?

1. I am happy to tell you exactly. Have you his OPERA OMNIA at hand ?

2. No, I have not that great work in my study, though it may seem strange to you.

1. Indeed it does, since it has long been in mine ; and of all human thesauruses of theological wisdom, I prize it as chief. I have it in nine volumes folio, done in vellum, the edition of 1671, Amstelodami, apud viduam Johannis Jacobi Schipperii ; and must be allowed to wonder that *your* library should not contain it.

2. Well, let me hear where it is to be found, for I will see it there before I quit ; for novel is the specimen to me, I own.

1. Yes, there are several others there ; and all of them

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The large expression about the blood of Christ will not admit of construction, according to the restrictive sentiments, which have done so much mischief to the souls of men ; in view of what he says on the subject in other places, with such amplification and explicitness. Shame to you, ye preachers of NO OFFER, or one that is worse than none, to men, in the *glorious gospel of the blessed God*. But we HAVE SEEN, AND DO TESTIFY THAT THE FATHER SENT THE SON TO BE THE SAVIOR OF THE WORLD.



identified and compared, one finds the fact that I assert perfectly sustained by him. It is even asserted often, and implied more frequently.

2. Let me have the place, then, if you can recollect it.

1. I know it happily and well. You will find it in his comments on Rom. 5 : 18.\*

2. Wait, then, till I examine. I have an old Scotch translation of Calvin on Romans; and could I just lay hand on it, I would see how he renders it.

He here took a step-ladder, moved it to a distant part of his study, rose to the top shelf, and after some search found the book, opened and read the passage, and resumed :

You are right, I see. But really the fact never reached me before, as I must plainly own.†

1. It is my own opinion, dear sir, that the point is both cardinal, and too commonly and almost every where little

\* Other passages in his commentaries ought to be compared; as Mat. 26 : 28; ii. Pet. 2 : 1; i. John, 2 : 2, *et alia*.

† I admired the excellent simplicity of his character, so conspicuous in this and many other occurrences; it seemed so child-like, that one must view it as equally rare, and beautiful, and worthy. How many specimens of greatness of other sorts, assumptive, strutting, majestically unnatural, too perpendicular to bend, too great—by special wisdom and dignity, that is, by inflation and false consequence—too great to condescend, from their airy altitude, to bless the members of Christ, or perform their proper duties, or evince the temper of the Gospel; how many a rapid exhibition of self, ostentatious and official, self-sublime, have we seen, and grieved to see, *teste Deo*, in titled and renowned examples, from whom we were so simple as to expect better things—and seen them, with wounds heartfelt and ingenuous, when and where we had no thought to see or feel them; and much the same, alas! through pride, sin, folly, not to speak of ignorance and ill breeding, on both sides of the ocean! I suspect such samples existed before the flood—not before the fall! \* \* \* As to the replies and quotations made, I have stated facts, and was happy that, in some respects, my memory served me, rather signally, in those very relations, in which his interrogations were at once more particular, as well as more earnest or vehement. “Whar dos Colvun sai thot?”

appreciated in our theology, and that this is the reason why the pulpit is often poorly effulgent, or powerful so much in vain ! The atonement is not understood, or elucidated, or impressed on the minds of men, as it might and would be if views more discriminating and definite, more rich and large, obtained respecting it—that is, if we all comprehended it more as it is.

2. Well, is there no hope of reunion among you ? Is there no way of reconciliation ? It is a bad thing for the country and the cause, to remain like brethren at variance forever. It is even bad for us here in Scotland. It is your own loss. Your common interests bleed for it. The cause of our Savior suffers—and there is no reason with you, as there is with us, in the very organization of the state and the nation, for your lasting separation. No great principle keeps you apart.

1. None like yours exactly ; but we could never consecrate their new “basis,” never build on it with them, NEVER ! And now we all love our own Church with a generous and a fraternal, as well as an increasing and enthusiastic affection. The attachment of our ministry and our people to the general interests, and the ultimate progress of our Church, is both remarkable and delightful, as well as waxing greater and greater every day. I believe, and, feeling our dependence—especially my own, on the grace and providence of God, for all things, almost venture to predict, that, however we may meliorate toward each other in good and kindly feeling, in all acts and interchanges of pious service and Christian courtesy, yet, a reunion is not now practicable, even if it were desirable : nor do I think that at present there is any prospect of it, or any promise of it, in the future—at least in the present world !

2. When you go back to America, tell them from me that this is the burden of the Lord to them, to forgive and forget mutually, and so become one again, for the common cause,

for the kingdom of God, for the sake of the love of Christ constraining all of you.

1. I should rejoice with millions, and with all my soul, could this be done ; but I fear it is not to be expected, at least in our day ! *A brother offended is harder to be won than a strong city ; and their contentions are like the bars of a castle. Better is a neighbor that is near than a brother far off.* To me it seems—only possible with God !

2. You must hope for the best, by the grace of God.

1. They never confess, that is, their great leaders—whom all the others mainly follow. They assume the right, as if they were infallible. They dogmatize, ridicule, denounce their brethren, and never admit their own wickedness in the acts of excision, Prov. 30 : 20. They hate, because they have injured us ; illustrating the deep truth, in reference to depraved human nature, contained in the old adage—*odisse quem læseris* ; that we hate whom we injure ; our morbid moral instincts, set in disarray by our own sins, distress or lash us at every memorial that reminds us of them, till aversion becomes antipathy and cruelty toward the passive object that occasions, even unconsciously and innocently, the misery of our bosoms. Here it is—*conscijs facinoris* is the tormentor. They that were chiefly distinguished as leaders in the war are equally self-accused now, as quite conspicuous for their gratuitous and habituated malignity of soul and manners, toward their injured, deeply injured brethren. God will deal with them soon.

2. Are they not called the OLD SCHOOL, and you the NEW ?

1. Yes ; just as you here are called the GEESE, and they the SWANS, of the Church of Scotland, in relation to Mrs. Cæsar's North British Establishment. I repudiate and deny the nicknames. It is only opprobrious and deceptive. Our aim is not innovation or revolution. We doctrinally desire nothing better and nothing other than the eternal antiquities of God,

as revealed to us all in the Bible—and by some of us studied, understood, and enjoyed there, with infinite profit and ineffable satisfaction. As for them, they are the innovators, the revolutionizers, the layers of the NEW BASIS, the excinders, and the arrogant factors of the schism—to say nothing of their proper brand for monopolizing and retaining all the funds, and all the property, of the Church, valued at about one third of a million of dollars. This it *was*—before they took precariously, with broken banks to help them, the whole charge of it!

And as to our polity, we are Presbyterians, cordial and devout, with PREFERENCE, NOT EXCLUSION, for our sincere motto. As already said, we are only more and more such, as we see others ruining for the want of our incomparable system of constitutional government, so gloriously suited to the country; and, as some of us believe, the best system of polity in the world! The monarchy of the popedom, the oligarchy of the prelatists, the *régime* of Cæsar according to the Erasmians, the uproarious and impulsive uncertainty of Congregationalism, or, DEMOCRACY IN A KINGDOM, or “Independency”—a proud and schismatical idea, or Presbytery with establishment, or Presbytery with the BASIS of excinding precedents; all these we decisively postpone and deny, in preference for our own superior system of representative commonwealth and constitutional order, under Christ, in his own unsuffering kingdom. But, with no pleasure in these recollections, I calmly invoke the judgment of the Great HEAD of the Church, and wait for his award.

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As we were thus in earnest converse, the signal-bell rang an alarm, which the doctor immediately interpreted as “supper,” and seemed to require my attendance and participation. It was late, but in apparent twilight and rich moonlight, I submitted, and followed to the drawing-room, where the ladies were waiting for us, and especially a neighbor lady, who, as I afterward learned, stayed on purpose to see an American—a

curiosity quite new to her ! It was to me a scarce unusual amusement ; and as, on the occasion, I thought she might be assured that, being caught young, I was quite tame, would neither bite nor scratch, and so might be safe for spectators, though neither caged, nor pinioned, nor chained, nor tended by an armed keeper ! She proved, however, to be very agreeable, and seemed evidently gratified with all the spectacle as she viewed it.

Soon an opened door showed a brilliant apartment, with supper spread, and we were all motioning or preparing to approach and surround it. Among the bright beauties of the scene, however, were three or four that I less welcomed—these were so many decanters, tastefully displayed, and decorating the well-stored table. As I had become quite familiar, though I hope not offensively or too much so, I viewed the vinous splendors without moving, fixed my gaze on them, stood in attitude, and with pantomimic significance indicated my astonishment. One of the doctor's daughters, Miss ——, with easy and elegant address, taking my meaning, came to me, and in an undertone, kind and familiar, yet playful, and rather pleasantly satirical, remarked : “ Oh ! do not allow yourself to be so scared. The best wines, you know, are the least intoxicating and the most nutritious, as the old poets say. Ours is old, genuine, rich, and good ; better than any you find and censure so justly in America. We never let the superior brands go across the Atlantic, and you never tasted any so good as ours. Now you shall prove them yourself. I will tell you which, and present it to you ; and, besides, when you take it, we'll all keep the secret. For one, I'll never tell of it, only you must try it, and see if it be not truth that I say to you.”

I replied—Tempters all of you, Eve and her daughters ! But, as to your keeping the secret, I think I can trust you for once, my dear Miss ——. You will never tell of me, I am sure. But you lovely lasses, that expect husbands and hap-



pininess, ought to be thorough-going allies of the temperance cause—since drunken husbands abound, and just horrible is the life and the prospect of the wife of every one of them!

Possibly the reader may take a false impression here—as if Miss —— were really engaged to get me to drink wine on the occasion. This was not the fact. It was all done in easy and elegant mirth; the well-bred playfulness of a happy young daughter, who enjoyed her father's friends, and naturally chose to make herself humorous and agreeable to all the company. She had, indeed, been used to hear the ultraism of total abstinence mainly ridiculed, as eccentric, as American, even as anti-scriptural, by all the Scots; and, “innocently gay,” she carried it at that, meaning gravely not any thing in the world—in capable, indeed, of meaning any thing unkind, or disrespectful, or even admonitory to her seniors. Her manners, and the tones of her voice, gave the perfect explanation; and the real Christian urbanity of the whole circle, and, indeed, of the entire family, insured each guest, and especially a temperance-man from America, against all that importunity, which, in some other and vastly different society, becomes at once the social annoyance of the guest and the moral degradation of the host, at every table where wine is introduced as a beverage and an elegance; too often in criminal conformity to the fashionable laws of the jovial and the reprobate, i. Pet. 4 : 4, 1–6. In general, my grand reason for dwelling on the topic is a sincere conviction of its infinite importance—as ebriety kills the soul; to say nothing of the mischiefs of an allied but inferior sort, done by it to the body, the usefulness, the good name, the longevity, and the success in life, of its multitudinous and immedicable victims! If this be thought singular—still, in this I remain. Many a better person has had to be more singular, for the good of others, in such a world as this! *Wherefore, if meat make my brother to offend, I will eat no flesh [as I would drink no wine] while the world standeth, lest I make my brother*

*to offend*, i. Cor. 8 : 13, 8-13. *It is good neither to eat flesh, NOR TO DRINK WINE, NOR ANY THING, whereby thy brother stumbleth, or is offended, or is made weak*, Rom. 14 : 21. Self-denial for the welfare of others is a noble and a Christ-like virtue, Matt. 20 : 28 ; and to prevent men from drunkenness—is this worthy of no effort, of no self-denial ?

We were soon seated in convivial gladness around the board, when, at his request, uttering thanks, and begging blessings from the Great Dispenser of all good, I afterward owned a remorse that made me almost in terms except the decanters ! I could intently ask no blessing on our wine-beverage ; and this I freely announced. The doctor, frank and hospitable, passed some eulogium on the temperance movement, and on the example of his guest, so *far awa'* from home ; and ended by saying about as much as decently he could in favor of both ; ending thus : I acknowledge that the man who acts on the principle of total abstinence is the safer, and the happier, and the wiser man.

1. Dear doctor, what a concession ! It seems to me you go the whole figure, in sentiment at least. Is not a man bound to act on a principle that makes him safe, and happy, and wise ? Is he not religiously bound, that is, under obligation in the sight of God, to act on such a principle ? For one, I am glad of your concession. I shall not fail to remember it. And if God pleases to return me to America, I will tell of it there. The friends of temperance in its "mother country" shall hear what Dr. Chalmers said in its favor. Would to God I could add—and he acts on the principle.

2. Not just yet am I prepared to give my adhesion to the principle.

1. I am sorry for it. When I was here thirteen years ago, you spoke of it with such general approbation and delight, that I thought, my dear sir, you were in a good way, and would shortly be found in the ranks of the men of the principle, as one with them. Oh ! how would such intelligence,

going every where with a thrill, be greeted in many places in the United States of America with joy and jubilation. What good it would do ! The name of CHALMERS, quoted on the right side, as "a safer, a happier, and a wiser man," of late, by adopting the principle, would do great good—and with no detriment, no privation to you ! How long, my dear doctor, before we can quote you in this right honorable way ? If you refuse, you will be quoted on the other side, and responsible for the good you failed to do. But I leave it again to your own wisdom in the matter.

It is due to Chalmers, and the scene I have narrated, to add, that he was no wine-bibber, nor any of his amiable family. On the occasion just described, so far as I recollect, he drank none at all. Very little was used by his guests. The drinking usages of his country and his ancestors he did not, however, assault or repudiate, as we in America might justly approve ; but Chalmers was a man of temperance, of universal self-government, of symmetry in conduct and excellency of example. Only he never adopted our principle, our method, our way ; though he so considered it, generally approved it, and progressively espoused it, by approximation, that many thought, and I was one of them, that, by all ordinary principles of human estimate, he bid fair to come on our platform, before many more months passed over him, when he vanished from the sight of the dying—for not we live, the dead only are immortal—they LIVE alone in heaven.

About the time of his death, as, indeed, often in previous years, yet then especially, the question was raised, with keener interest in America, debated in public at our temperance meetings, and discussed on all sides in our public newspapers, whether Chalmers approved our reform ? Had he joined it ? Was he in favor of our great principle ? What says he about it ? Was he at all against it ? All this shows the value of his name, and the importance of his sanction, and the celebrity of his fame, in our American estimation.

At some periods, the fact was asserted, published, echoed in our pulpits, and made the theme of popular rejoicing, that Chalmers had joined the cause and espoused the principle—as it was afterward more certainly contradicted and disbelieved. In these relations and circumstances, it seemed proper, knowing the truth in the case, for me thus to tell it : though *much would it grieve me*, in such adventurous statements, one particle to wrong his memory, or derogate from his pure and excellent renown, or wound one fibre of feeling in any branch of his lovely and excellent family—now of the second and the third generation alone ! This explanation will, I trust, be at once appreciated and acceptable, in reference to what, in other circumstances, I should have discreetly and wholly omitted in this narration. I would prescribe to the conscience, or limit the liberty, of no man ; and on such a point as this, persuasion and forbearance is mainly all our wisdom.

Our late exalted senator, Henry Clay, once said to me, at Saratoga Springs : It is a good cause that you are advocating, this of TEMPERANCE. Let me, however, say that a system of manly argument and magnanimous persuasion is the only proper one, especially for our countrymen. Sometimes its advocates are severe and dictatorial, or even denunciatory and vituperative. By all this their oratory loses. Their hearers are as free as themselves, and they know it. When you decide for a man, this is not so good as to make him decide for himself. It is not the right kind of persuasion. The cause needs select and competent advocates, and ought not to be committed to every thing on two legs that can ape an orator—that is, can make a noise ; for some animals on four, with long ears, can do that !

As I recollect this in the distance, and can not command his very phraseology, I give it by honest approximation, and think it, even at that, too good a relic of our great American Nestor, in mere oblivious silence to be lost.



Since writing the above, I have been pleased to read, in the speech of Mr. Clay, at a banquet or "barbacue" given him, June 9, 1842, on his return to Kentucky and to his own favorite "Ashland," after resigning his seat in the Senate of the United States, and after a happy feast, civic and social, full of sumptuous cheer, with nothing "to drink but cold water—excellent water, it is true, from the classic fountain of our lamented friend, Mr. Maxwell, which has so often regaled us on celebrations of our great national anniversary," the following additional words, epitomizing the sentiments I have commemorated from his lips :

"I protest against any inference of my being inimical to the temperance cause. On the contrary, I think it an admirable cause, that has done great good, and will continue to do good, as long as legal coercion is not employed, and it rests exclusively upon persuasion and its own intrinsic merits."

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I must now invite the reader to go back with me in the chronology of this narration. At a previous interview, Dr. Chalmers asked me, as follows :

2. Are you resolved to be one of my auditors next Lord's day ? Because, if you are, I am resolved to be one of yours also, at least in some respects. I wished to keep it *close*, that I am to preach then in Burk's *Close*,\* West Port, to the neighbors and the poor people near ; but I understand it is noised abroad, and hence we may expect quite a jam, in its limited spaces, on that occasion. Besides, I shall attempt nothing but plain and familiar preaching, and so I desired that no strangers might be there ; as they would probably disrelish it, and neither get good, nor do good, by their attendance. But so be it. If they come, we must meet them, and just do our best in the circumstances, leaving events with

\* Covered court, leading from the street to small buildings in the rear, and guarded by a gate ; common name and thing in the cities of Scotland, as also of England too.



God, and hoping and praying for the copious gift of his Spirit. I was about to propose to you, however, a partnership with me in the services. If you will come there, then I will use you, you know ; and all the introductory parts, before the sermon, you will perform. It will be quite a help to me, and so I shall be reconciled to your coming there, as the strength of an old man is not what it used to be. *Non sum qualis eram* is an ancient saying, which old men gradually learn to adopt.

1. Yes, my dear doctor, it is my purpose, certainly, to be with you ; and not mine only. My daughter, and quite a company of us Americans, will be there ; and among them your venerable friend, the Rev. Dr. Beecher and his lady. Nor shall we be offended, or at all regretful, to meet you in a place so humble. We consider it a greater honor to Chalmers, the minister of ONE, on earth a poor man, born in a manger and murdered on a cross, thus to officiate to the poor and the destitute, than it ever could be to dress or to be decorated to the excited senses, in all the gorgeous canonicals of sacerdotal pomp ; as appears the rival of God, THE MAN OF SIN, in the ecumenical Cathedral of St. Peter's.

Pardon an illustration so extravagant ! I simply mean that the humility and the rarity of such a scene will only the more commend it to our approbation, the more endear its chief actor to our affections. As for my services, if I can at all meet your wishes, and assist your labors, it will give me real pleasure. You may command me.

2. It is a place, as you have heard, of horrible associations ; so near to the very locality of the *Burking* operations, that of late thrilled all the world with their kidnapping and their summary murders. What a peril it was to many of our citizens, who narrowly escaped the snare !

1. Yes ; and I hear that you are there actualizing your grand ideal truth of the disinfecting virtues of the gospel, in its proper contact with depraved individuals and degraded society. If you can there emit the influence of salvation, and

truly Christianize the masses, the argument will be good ; philosophy should ponder it, as the fact of its premises must be acknowledged, and what succeeds there may also succeed any where, in all the earth. Still, certain am I that the only catholicon in the world, that is, for the whole world, and in which there is no quackery, no illusion, and no failure, is *the glorious gospel of the blessed God*. Since, if men do not sincerely try it and take it, then the patient fails, not the medicament. If men will not obey the gospel, or believe it, they will BE DAMNED ; since it never promises salvation, but only its terrible opposite, to the rejecter of its mercy and the disbeliever of its divinity. May the *giver of the increase* prosper your benignant and most praiseworthy efforts !

2. Oh ! my dear sir, my soul sometimes shudders to see the awfully neglected condition of the poorer classes even in this great metropolis—and so it is, only worse, in London and the cities of the continent. It shall *be for a lamentation* !

1. Alas ! indeed. How many millions in Christendom utterly neglect Christianity, and perish in their sins—while each, too, may say, accusing the neglects of Christians, *No man cares for my soul*. I cordially sympathize with your griefs, and correspond with your shudders, in this most solemn and affecting relation. There is a fault SOMEWHERE—their blood cries to God for their punishment, who directly or indirectly refuse them the appointed means of grace—whoever they are !

2. It seems a problem that the Church or the ministry has yet to work out—How are they to be reached ? how brought under the influence of salvation ? how subjected to Christ in the gospel ? It is certainly a fearful problem, that !

1. Well, my dear sir, this conversation will, I trust, have the effect to prepare me to hear your faithful ministrations, only with a higher and a better appreciation, if the Lord will that we live, and that we meet, as we now anticipate.

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Thus did this man of God think, and feel, and act for the

poor. And if that theory is sound and correct which construes a moral action, not by what it accomplishes, but by what it cordially intends, or by that toward which its tendency aims and moves, then, virtually, the pious philanthropy of such a soul, desiring intensely the conversion of all men, as the only way of the salvation of all men, since he would do it if he could, may be construed in heaven as virtually converting, and virtually saving all men! And yet who truly loves Christ, through the faith of his word, and thinks wisely on such a subject, without virtually doing the same?

In these relations, so private, so unknown, at least to the great public, I seem to myself as offending, I trust, against no right and no law, while picturing this great and good man, as he was, in his personal character and his unbent and truthful manifestations. The pleasure they minister to my own reconsideration and recollection of them, is only augmented and enhanced in communicating something of their history to others—as here, to dispense from such a fountain, is not to exhaust, or reduce, or impair it. I never knew a man, probably, so greatly celebrated, or distinguished in a way so highly eminent, who seemed to have and to hold so rich, and so simple, and so child-like a humility. At times, his incidental expressions of it, with nothing factitious, or artistic, or got-up-for-effect in them, were very sweet and beautiful. They were rare and ripe specimens in Christian cardiology. He was the disciple, acting in the felt presence of his Master. He is now *with Him*.

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Here we may make a circular deviation, for future use and terminal illustration. I give facts and anecdotes, which I never witnessed, with a sense of vagueness and indefiniteness; still, in the present instance, with some rational and good confidence in the substantial truth of the story. If the reader will digest and remember it, my ulterior reason may at length approve itself to his judgment.

Orthodoxy, not only in Scotland, but here also in America, yet here, I opine, with many more excellent exceptions, is often found at fault, in preaching its own doctrines, mainly by making, in an important and practical point, a seeming or a real, as well as a practical, contradiction. It requires one *skillful in the word of righteousness* to preach orthodoxy, and yet avoid it. Now, I am not disparaging orthodoxy; by which I mean the truth, the whole truth, and nothing but the truth, of God. But theology, like any other great science—though it be infinitely and eternally the greatest of the sciences, as it includes all others, requires learning, thorough and well-taught wisdom, to master and elucidate to the people, harmoniously and profitably, all its *loca difficiliora*, or parts and places of difficulty. One of these, and a great one, is, always to reconcile the real dependence of the sinner and the saint on grace divine, AS THE BIBLE DOES; with his obligation to do the commands of God and his agency in obeying the gospel. The excellent manner in which apostles did this is no mean proof of the inspiration that produced it. They left contradictions and learned nonsense to the schoolmen; those copious and specious dealers in *hoc genus omne*, whose logic can prove any thing, whose rhetoric can grace stultiloquence with beautiful plausibility, and whose audacity can affirm, quite credibly, whatever error may suit the occasion. Now we admit that many examples of sincere stupidity, and many of illustrious stultiloquy, and many of blundering injury, may be quoted here against us; and that they do hurt hazardous to the souls of men! They seem almost to warrant the caricature, in which they are sometimes decorated, vulgarly and profanely, to the gaze and the contempt of millions. Take a specimen; which, in a justly definable variation or qualification of the sense of the words used, is just the eternal truth of God, all of it!

You can and you can't,  
You will and you wont;

You shall and you shan't,  
You'll be damn'd if you don't.

As I have it, the Church of Scotland licensed and ordained a young man of the name of MORRISON, whose gifts and ventures in the ministry were making some unique and censured demonstrations, about the time of my last visit there, or just previous to it. He saw there was a difficulty, from his premises, in making to the sinner the real offer of the gospel. He felt it with intense distress. He could neither solve nor bear it; so, Alexander-like, he cut the knot. He cut himself too—like some in our country, who, however, have no wholesome and effective Presbyterian discipline or constitutional polity to set things right when they get wrong; even on such great articles as the revealed mode of the Godhead; the supreme deity of Christ; the real vicarious and expiatory nature of his atonement; the divine method of justification; the principles, and uses, and ends of language, as the medium of revelation from God to us, or from one man to another. Morrison, it seems, vacated and denied the office-work of the Spirit; as if the order, *Repent and believe the gospel*, were irreconcilable with it; as if the invitation, *Come to me*, were embarrassed only, not facilitated by it. The result was his deposition from office, and the denunciation of his doctrine. Another result—every body in the pulpit was just a little, or not a little, too particular, at once to preach down MORRISONIANISM, and to show every body, and his wife and children, how specially clear were they of all taint of it. Morrisonians, indeed!—*they*, so wise and sound, they were no such thing at all! The people, too, sympathized in the antagonism; and even Chalmers seemed willing to care too much about defining his position of antipathy. This phobia was quite pervading; sometimes rather ridiculous. Why not let the people hear *what the Spirit saith to the churches*, without breaking order, and symmetry, and influence, at every turn and sentence, by pragmatical intervention, in an attempt



to show that it was not the sense or the way of the Spirit, and especially not our way, to sanction Morrisonianism!

It is not so honorable for a minister of Christ, especially in an orthodox ecclesiastical connection, to be sound in the faith, and a cordial and entire friend to the revealed system in all its truth, as it is shameful and nefarious for him to be any other than such a theologian and such a preacher. His orthodoxy is analogous in society to the purity of woman. It must not be impeached, or suspected, or defended, or handled in common. The winds of heaven may not blow on it exposed. Besides, the practice of self-vindication is only contemptible, as a species of self-impeachment and the implication of morbid consciousness. *Qui se excusat, magis accusat.* One should mainly trust himself and his reputation to God, caring for realities rather than appearances, and desiring to do good to souls more than eclaireise his own reputation. Let a man mind to do his duty, and ordinarily his actions will tell their own story in the instinctive sentiments of men. We have seen and remember some bragging orthodoxy-venders, whose terminus justified their accusers—they gloried self-righteously in their orthodoxy—pshaw! and accused and calumniated some of the best and the most useful ministers of God. *De talibus citius dicto obliviscendum est.* But rest we here for a moment.

On the appointed morning, a fine day of boreal summer, we arrived too soon at the place by some forty minutes, and yet too late, as it seemed, to find easily a seat. The apartment had been commonly unused for its present purpose; and its largeness was made by a summary mode of "church extension," known by some of our own missionaries, that of removing the partition between two rather small rooms, as it appeared. Well, it was overflowing full; but the sexton, having some hint or word that I was to assist Dr. Chalmers that morning, began to purvey me a seat, near the table, at which the place of the doctor was awaiting him. With dif-

ficulty and his assistance, I reached it, and saw the crowds collecting without, as well as squeezed together within ; yet no Dr. Chalmers. I felt that some irregularity must ensue, and remained more anxious than happy, till the sexton or beadle came, amain, through the parted crowd, and informed me that Dr. Chalmers was waiting in another room near, and very desirous to see me ! I objected, it seemed so difficult to get there through the mass, and then so hopeless to return. But he was earnest and firm. He marshaled me the way ; I followed him, and was soon in the presence of the doctor, when, after despatching the commonplaces, he said,

2. My dear sir, you see here how it is—a larger audience on the outside than there is in the inside, and many of them men of sense and standing in this city. Well, I have just given orders, and you must come into the arrangement. They will have a large table spread there, a carpet to cover it, a small table on it, and the Bible on the table. So you must climb up and preach there, and I will try it inside. There's just no other way, you see ; and plainly you are called to it.

I acquiesced with real regret, as it settled the question of my ever hearing Chalmers again, and I knew it ! Soon I was mounted, and explaining the matter to my very intelligent and Christian-looking audience, mostly of my own sex, the ladies having found accommodations within. The text was, Isai. 55 : 1. *Ho ! every one that thirsteth ; come ye to the waters*—and so to the end. My position was not very easy or commodious, yet I proceeded and finished the service. They were very attentive ; and probably some curiosity to see and hear an American might explain much of it ; probably the grace of God may be credited for more of it. At any rate, I spoke with freedom and directness—not scared out of my proper consistency with a fear of the charge of *Morrisonianism*, nor anxious particularly to vaunt my undoubted orthodoxy. I let my reputation take care of itself, or, rather, commended it and its proprietor to the care and grace of God.

What was enacted within, I was not there to witness. Each preacher could hear the voice of the other, without any discrimination of the sense in the sound. But from several others who were present I mainly describe it. The doctor preached in his own admirable way to an arrested and solemn auditory—yet, whether so familiar or not might be a question. His text, ii. Cor. 5 : 20.—*Now then we are ambassadors for Christ ; as though God did beseech you by us, we pray you in Christ's stead, BE YE RECONCILED TO GOD*—was rich and excellent, and one might be allowed to guess how Chalmers used it. His notes were before him, though he seemed remarkably unconfined to them. But to such a mind as his, so philosophical, so affluent, so disciplined, and so habituated to revel in scholastic forms and phrases, it is quite possible that there was too much of learned abstraction, and too little of practical directness and familiar plainness, in his admirable sermon ; that I could not hear it, was a privation and a disappointment, as I felt then, and feel now, almost wounded with the thought that I had lost the only opportunity I might ever have to hear him once more, in the spirited and powerful discharge of his appropriate and holy function.

But I am now to narrate another, but a related matter—which, if it were to come off, I regret that I was not “there to see.” Among his hearers, for the first and the last time in his life, was the venerable Dr. Beecher ; and he was, in his feelings and his thoughts, no ordinary hearer ! He was filled with the subject, enthusiastic in his correspondence with it, and not a little impressed with the idea of a practical defect in it, as wanting more direct and personal application. Consequently, after its close, he enacted a part, which, however it might be appreciated in America, was quite singular, if not censurable, in Scotland, especially in the city of Edinburgh, the great Athens of North Britain, and most especially as a *quasi addendum* to the sermon of Chalmers ! As I give

the narration only from hearsay, though from the lips of concurrent witnesses, I must remind the reader that I may not be minutely correct in all the forms, and the details, and the phrases of that memorable address, "on the voluntary principle." He spoke mainly as follows :

My friends and brethren here present, I trust you will allow one in my circumstances, with the consent of the honored preacher, to say an additional word on his great theme, the more, if possible, to impress its rich and solemn truth on the minds of you all. I am four or five thousand miles from my home and country, have lived long in God's world, and can scarce hope much longer to continue in it, and for half a century have been occupied as a preacher of the gospel. Hence, my friends, you may see some reason for my special interest in the subject on this special occasion. I pray that this solemn and faithful discourse may not be lost on any of us ; and that, on the contrary, you may aright improve it to your everlasting advantage, *suffer*, I pray you, *the word of exhortation* ; though from the lips of a stranger, yet from the heart of a friend. I shall never meet you again, most probably, till we stand together *at the judgment-seat of Christ*. Well, there are four things that I would affectionately enjoin on you, connected with the sermon just delivered to us :

*First.* Try to review, that you may retain, that you may understand, that you may improve, the great truths you have heard, *lest at any time you may let them slip*, and be forgotten and lost.

*Second.* Resolve here, now, on the spot, that you will improve them, will *be reconciled to God*, his enemies no more ; his friends, his subjects, his children, from this hour.

*Third.* Remember it to-morrow ; act on it ; keep and carry it about with you ; think—*a savor of death to death*, if not *of life to life* ; and this necessarily, one or the other ; and then comes heaven or hell, at last ; just as you treat the message, to improve it or not. I join with the preacher, old-

er than he, and both of us earnest, though not half earnest enough, yet with gray hairs and warm hearts, *as though God did beseech you by us, we pray you, in Christ's stead,* BE YE RECONCILED TO GOD. Yes, here all God's ambassadors are one ; and now it is as if America and Europe, and heaven and earth, all as one, and above all, GOD HIMSELF, prostrate, at the feet of the moral agents that he made, your suppliants, *beseeching you !* Can you slight it—what ? and yet hope to be saved ? But,

*Fourth.* With all your resolves and efforts, it will come to naught but *death to death* at last, without the grace of God, to help, keep, gird, guide, and guard you in the way, and all the way ; therefore PRAY TO HIM. Pray now, pray every day, pray always, *pray without ceasing*, pray in faith, pray for faith, pray till praise prevents you ; and let prayer and praise, in their happy alternations, make the salubrious and the celestial atmosphere of all your pilgrimage, till you come home to heaven, where praise, and song, and progression in eternal blessedness, shall be all your delight and all your business, without weariness, or imperfection, or fatigue, or any infirmity, forever active and forever young !

The audience heard all this with strange and rapt emotion ; some pleased and rejoiced beyond measure ; others, withholding their approbation till they saw *whereto this would grow* ; others, waiting for some authority to give them an opinion ; and others, almost angry and censorious at the unwonted venture or interruption from Ohio ! It took them all aback. Such an occurrence, or a similar one, I dare say, Chalmers' ministry never before encountered. But I have reason to think the spectacle was viewed, generally, as happy, and even sublime. Beecher was the senior of Chalmers about five\* years. How different, too, their education and the career of their usefulness ; and on theatres how dissimi-

\* The one born March 17, 1780 ; the other October 12, 1775, nine months before our national Declaration of Independence.



lar their action, their growth, and their development, respectively. Yet in *the unity of the faith* they were one. Venerable in so many aspects of his character, "for years deserving honor, but for wisdom more," Beecher stood mature, with the snows of seventy-one winters on his head, faithfully confirming the words of their venerated preacher, affectionately reimpressing them on the minds of the hearers, and solemnly warning them to obey the gospel. It was, however, a novelty or an innovation; and, as such, opinions were various as to its character and its propriety.

For one, I may write it here, that, however estimated in Europe, I could wish his address were printed, stereotyped, and placed, three in every pew, of every church, and on every occasion when the truth of the gospel is clearly and purely declared in the ears of the people of America. I believe the Spirit of God would take no offense at it—so grieved, and so *resisted*, by that opposite course of fashionable levity and religious driveling, which murders souls, and which the FOUR ITEMS of Beecher's address are so well adapted to expose, rebuke, and supersede. It is authorized eminently by such words as *the Spirit saith to the Churches*, in many a notable passage; for example, *Therefore we ought to give the MORE EARNEST HEED to the things which we have heard, lest at any time we should let them slip. Wherefore, as the Holy Ghost saith, To-day, IF YE WILL HEAR HIS VOICE, harden not your hearts. Ye stiff-necked and uncircumcised in heart and ears, YE DO ALWAYS RESIST THE HOLY GHOST; as your fathers did, so do ye. Not to-morrow, but now is the accepted time; behold, now is the day of salvation.*

Both services seemed to be finished about the same time. After some recognitions and gratulations of friends, I met Chalmers in the apartment where I had last before seen him. He spoke very affectionately, as might so revered a patriarch; thanked me for my compliance with his request; ut-

tered some kind words about my discourse, as so extemporaneous and acceptable ; and then remarked about his own, as not so happy in his own view, since he was in some perplexity about the things and the scenery around him ; so different from what he designed in the origin of that strangely-located and extraordinary service. I had heard mainly nothing of the events within doors, and he adverted to them as follows :

2. After I had ceased, our venerable friend from Cincinnati asked permission to add a few words. It was rather odd to us here, and we could not tell what he wanted to say. The precedent would not answer with us, and we are quite unused to the like of it. And what he said was quite good and solemn, only that it was open to the allegation of one fault, which, I fear, was remarked by some of the critics among us. On the whole, I rather regretted the occurrence.

1. But, doctor, the critics, if that means the men, were mainly outsiders. All the ladies nearly were with you.

2. True ; but some of both sexes there, who heard it, must have observed it, as I rather fear, and so considered it as heretical.

1. My dear sir ! why, did you so consider it ? And in what respect ?

2. No ; it contained no heresy at all. I allow it was all sound and good. Still, I fear that some of them will accuse it of Morrisonianism. Their attention is so turned to that evil doctrine just now, that they will be apt to think it has traveled to America and corrupted your orthodox preachers there. Error flies very swiftly in the atmosphere of this sinning world.

1. Why, dear sir, I trust they will not be at once so sensitive, so unjust, and so silly. It is, I think, no foolery of ours at all—it is wholly Scotch.

2. Yes, but he exhorted them to do so much, and said not a word, from first to last, about the Spirit helping them—that was the great omission.

1. And is not that the very way in which *the Spirit speaks to the Churches*, quite often, in the Holy Scriptures? Christ says, *Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in, and sup with him, and he with me.* Now, plainly it is his duty to open the door to Christ, and antecedently to hear his voice in order to it. But neither the one duty, nor the other, nor any duty at all, is done, in fact, ever, by sinner or by saint, without the influence of the Spirit *working in us that which is well-pleasing in his sight.* But is the Bible itself obnoxious to such a charge, because it does not drop a parenthesis at every sentence, and every doctrine, and every injunction, about our dependence on the influences of the Spirit? Is the decalogue heretical, the Ten Commandments Morrisonian, because the Spirit, or the Son, or the Father, by name, is not mentioned once in the whole of it? I trust your hearers, especially the more intelligent of them, will have too much justice, as well as too much sense and wisdom, to wrong Dr. Beecher with the charge of Morrisonianism. The CREDENDA and the AGENDA of Christianity are at once perfectly related and perfectly distinct. No man in the world believes intelligently more than he, or probably preaches and prays more, in the work of the Spirit of God, his influences and his fruits. And as to this new-fangled heresy that is just now rampant so much, and so intensively among you, I question if he ever heard of its existence. It is a mere air-bubble, or a smoke one, of your own vernacular theology.

2. Indeed, you are quite right. Perhaps I am given to overrate such aberrations; but there is ever some new phase of error upturning to our startled fears, though old in the history of erroneous ecclesiastical dogmas; and refuted often, virtually or in form, centuries before its present *inventors* and propagators were born. I am thinking, however, that this late virulence will damage our national pulpit, and hurt our common theology, in more ways than one.

1. I confess there are questions of truth and skill, which all your young spiritual cadets would do well, with study, and patience, and prayer, to resolve and master, in reference to THE MANNER OF PREACHING THE GOSPEL—offering its mercy to men—and subserving, instead of subverting, the true influences of the Spirit, by exemplifying the way of the Spirit, as shown in the Holy Scriptures; studying them, and imitating, with manly wisdom, those inspired and stupendous examples of preaching.

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So passed the time in his company! The more I had of it, the more I desired to have, and the more attached to him I became. From my first acquaintance with him, indeed, I had occasionally corresponded with his family and himself; and here I may say that his chirography was as original, and as singularly bad, as his thinking was eloquent and his diction superb. Such quail-tracks on paper! One describes it as if a spider had fallen into the ink, and then got out, and ran over the paper, backward and forward, in angles, curves, and diagonals, describing all sorts of geometrical figures, till the sheet was covered! When one of his letters arrived, I was glad of it—perhaps enough! but I knew what deciphering study was before me. So, like an anaconda attacking a dead elephant, I went round it, looked over it, made general observations, retired and rested, then renewed the assault, attempted the mental deglutition, persevered, repeated the effort, and sometimes—as snakes never do—invoked a friendly Champollion to assist me in the enterprise. On one occasion, I had, in about ten days, fairly mastered the whole letter—except one word! and what was that, or what it could sensibly be made to seem, was too much for me. The connection had no illumination for it; and at last I was indebted to the superior sagacity of my friend, the Rev. Dr. Skinner, for ascertaining the word—REVIEWS. I may add, that one of his best letters I had spirited away from me by one of the



cunning and covetous collectors of autographs ; from which, if I could command or recover it, I might enrich this work with some select quotations. But it is neither in my possession, nor my knowledge, nor my power. I calmly pardon, not without some effort, the felony that abstracted it, through special skill ; and yet, that one honored brother, the friend of Chalmers and my own friend, called by some wags the king of autographs,\* might not be suspected, and wronged, in this relation, I must say only that the wily and the right honorable felon was—a lady. In that letter, as I recollect, were some golden sentences of pious scorn against a modern, and yet an ancient, system of pseudology and stupidity, which is infinitely stronger in the devil's patronage than Morrisonianism, and thus proved nearer to his own heart and better for his own kingdom—I mean PUSEYISM ! Such an imposture, mendacious and assumptive, that inhabits a half-way house between popery and protestantism, though not in the centre between them, but nearer, and still getting nearer, the former ; and putting on her vail, or putting it off, as circumstances vary the policy of appearance ; such a system, a mighty and a holy mind, like that of Chalmers, must religiously denounce and energetically abhor. And for one of their fundamental fallacies, with which they sectarianize, make schism, profane religion, and deceive many, I can from memory quote his measured words of holy reprobation and contempt, “ THE UTTER FOLLY OF APOSTOLICAL SUCCESSION ! ” A late prelate, in converse with a Presbyterian bishop on this topic, said, Well, sir, it is a great office, and has come down to us from many ages and generations ; and thank God, I have it. He replied, You have all there is of it, I have no doubt ! I bless God that I have no such thing ; and expect to bless him for it at the judgment-seat of Christ, and after that to all eternity ; with all my soul—*odi et arceo*

\* Some reader may possibly not know that I refer to the Rev. Dr. Sprague, of Albany, New York.



But Chalmers was a good and a most competent judge of the *utter folly* of it. Yet well I know that the dupes of that mendacity are not to be taken, even with the fresh salt of the covenant! The cool atrocity with which they unchurch such men as Chalmers, and millions with him of the best saints and the best denominations and Churches of God that ever lived, is only one of the bitter fruits of their hypocritical and contemptible dogma — antichrist, and vile assumption all!

Where is Chalmers now? In heaven? How got he there? Did he open the postern of salvation's castle, and furtively secure an entrance? John, 10 : 1, 7—9. Was it by "uncovenanted mercies," such as Judas met his doom abusing and possessing? If those impudent churchmen ever get to heaven themselves, which demands a doubt, how will they previously repent of their impious wickedness and *utter folly* in their present insipid ritualism, and schismatical sectarianism, and most unprotestant exclusiveness! Theirs is an organized monopoly. No such spots of the pit appear on Chalmers. Such abomination the Bible only abhors. He went not to the dark ages for his light; nor to paganism for his Christianity; nor to Rome or the British Parliament for his authority; nor to tradition for his certainty; nor to the succession of Hildebrand, Borgia, Bonner, Talleyrand, Archbishop Hughes, or any such rebukable pretenders, for his right to preach the gospel. Glory to God alone.

Some may resolve this and all similar expressions into the alleged rigidity of the Scottish theology; and I reply only that truth is rigid and exclusive of all alien or other propositions; and were it otherwise, or apart from this, the English especially, that are wonted to groan or growl at the theology of their North British neighbors, are not the ones exactly to correct it, especially if their donatives offered should find their elements for its correction, in their own diluted theology of semi-papal sympathy and ritualizing pomp. The

Scotch would decline their assistance and their favors ; and especially would Chalmers act on the principle,

\* \* \* \* \* Timeo Danaos et dona ferentes.

I dread these specious patrons and their lifts ;  
Most dread them when they come with special gifts.

He touches on this indeed, not ambiguously, in one of his prelections from his official chair to the arrested and confiding circle of ingenuous youth, the students in divinity around him :

“ About our doctrine, however, at the same time, I feel no intolerance ; and have occasionally met with the best of men, especially on the other side of the Tweed, who shrink from it with antipathy almost nervous, and that certainly partakes much more of the sensitive than the rational. There are many, even the saintliest and most devoted among the clergymen of England, who talk with the sincerest horror of our gloomy and repulsive Calvinism. \* \* \* \* \*

“ But if there be degeneracy among us, and aught is to arrest it, it will not be, most assuredly, the importation of its theology from England ; and as little by a supply from the South of its altars, or its surplices, or its gorgeous candlesticks, even though aided by the mystic charm, either of pulpits with their faces to the southwest, or of ministers performing some unknown evolutions with their backs to the people. Least of all will the figment of apostolical succession be of aught avail against the chilling influences of a jejune and lifeless ministration.”

All these human inventions are trumpery and huge impertinence. How much religionizing stupidity it requires in one to imagine that God can be propitiated or pleased with them ! Altars indeed, and priests, and sensuous symbols, are all abrogated in the present noble and spiritual dispensation. They are superseded now by their substantial archetypes ; and all the appetite that tends to reproduce them is only blunder and degradation, in the nominal worshipers and the genuine

offenders of the Almighty. Their way is more Judaizing than Christian, more in retrogradation and heathenizing preferences than in the progression of our glorious Christianity, according to the way of the Great Author of all the dispensations, and the Dread Reprover of all the purblind inventions and modifications of our flesh-pleasing and substituted wisdom. *Howbeit then, when ye knew not God, ye did service to them that by nature are no Gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you.* Yes, they observe Christmas—though Christ was not born in winter, and God enjoins us to commemorate his death not his birth ; and Easter, and a stereotyped legion of human ordinances of the same foolish sort.

## ADDENDUM CHALMERI MEMORANDIS.

THE opinion of Chalmers on the subject of slavery may be correctly gathered from what I have already written ; nor can that opinion be regarded with lightness by men of sense and virtue any where. The relations of slavery, and of war, and of government, to the Church of God involve questions of interest to all Christians ; and if, in this age, there has existed one man who, above others, might be trusted, as well as selected, to answer them, that one was Chalmers. I have lately met in his published works with some expressions of his views, which I deem it proper here to subjoin. They are those of our own Dwight, Richards, Griffin, Miller, Alexander, Stuart, and others. In a letter to my own excellent and learned friend, the Rev. Thomas Smyth, D.D. of Charleston, South Carolina, dated Edinburgh, September 24, 1844, he writes thus :

“ I do not need to assure you how little I sympathize with those who—because slavery happens to prevail in the Southern States of America—would unchristianize that whole region ; and who even carry their extravagance so far as to affirm that, so long as it subsists, no fellowship or intercourse of good offices should take place with its churches or its ministers.

“ As a friend to the universal virtue and liberty of mankind, I rejoice in the prospect of those days when slavery shall be banished from the face of the earth ; but, most assuredly, the wholesale style of excommunication contended for by some is not the way to hasten forward this blissful consummation.”

The publication of this letter led to a demand made on

Dr. Chalmers by the Anti-slavery Society of Edinburgh, for a disclaimer of the letter, or a fuller expression of opinion. This he gave in a letter on American slaveholding, from which the following extracts are taken :

“Our understanding of Christianity is, that it deals not with civil or political institutions, but that it deals with persons and with ecclesiastical institutions, and that the object of these last is to operate directly and proximately with the most wholesome effect on the consciences and character of persons. In conformity with this view, a purely and rightly administered Church will exclude from the ordinances not any man as a slaveholder, but every man, whether slaveholder or not, as licentious, as intemperate, as dishonest. Slavery, like war, is a great evil ; but as it does not follow that a soldier can not be a Christian, neither does it follow that there may not be a Christian slave-holder. \* \* It holds experimentally true that within its limits \* \* the most exalted specimens of piety and worth are to be found. \* \* \* Neither war nor slavery is incompatible with the personal Christianity of those who have actually and personally to do with them. Distinction ought to be made between the character of a system and the character of the persons whom circumstances have implicated therewith. We hope that our Free Church will never deviate to the right or the left of undoubted principles. But we hope, on the other hand, that she will not be frightened from her propriety, or forced by clamor of any sort to outrun her own conviction, so as to adopt, at the bidding of other parties, a new and factitious principle of administration, for which she can see no authority in Scripture, and of which she can gather no trace in the history or practice of the Churches in apostolic times. But I must repeat my conviction that slavery will not be at all shaken—it will be strengthened and stand its ground—if assailed through the medium of that most questionable and ambiguous principle which the Aboli-



tionists are now laboring to force upon our acceptance, even that the slaveholding is in itself a ground of exclusion from the Christian sacraments. \* \* \* Not only is there a wrong principle involved in the demands which these Abolitionists now make on the Free Church of Scotland, it is hurtful in effect. Should we concede to their demands, then, speaking in the terms of our opinion, we incur the discredit, and in proportion to that discredit we damage our usefulness as a Church, of having given in—and at the bidding of another party—to a factitious and new principle, which not only wants, but which contravenes, the authority of Scripture and of apostolic example, and, indeed, has only been heard of in Christendom within these few years, as if gotten up for an occasion, instead of being drawn from the repositories of that truth which is immutable and eternal—even the principle that no slaveholder should be admitted to a participation in the Christian sacraments.”

The American Board of Commissioners for Foreign Missions has been often tried with ultraisms, party questions, and zealous extravaganzas, at its annual meetings, as well as in its councils and its operations at other times, both at home and abroad ; and hitherto that learned and dignified body have been wise, and unawed, and incorruptible, and for the most part entirely unanimous in their practical and their theoretical positions and responses on the subject, to the approbation, and even the admiration, of the best judges, and the most intelligent observers of their administration, both in America and in Europe—I might say also in Asia and in Africa. Dr. Chalmers was distinguished for applauding their wisdom, as the results to which they came, and the “deliverances” they gave, at Rochester, in 1843, and at Brooklyn, in 1845, especially pleased him. He says, “We admire the practical wisdom of the American Board in the deliverance to which they have come on the subject of slavery.” His views, indeed, are those of all sober, well-in-

formed, and impartial theologians, who read in the original and wisely interpret, not wickedly or stupidly pervert, such passages compared, to mention no others, as i. Cor. 7 : 21, 20-22 ; Eph. 6 : 5-9 ; i. Tim. 6 : 1-5. The *kingdom* that is *not of this world* is in the world, however, and its object is not primarily to mingle with existing organizations of society, or to militate against them, or to drive forward any temporal reforms, much less to meddle with partisan and political opinions and issues. It is legitimately no part of its way to declare war against Cæsar, even though a pagan or a persecutor. It affects all social improvements gradually, and potentially, and surely, in the best possible way—THAT IS, INDIRECTLY ; by Christianizing individuals, by educating them for heaven, and by giving them on all subjects a correct and a purifying public sentiment. Christianity comes from heaven to earth, not to make earth its home, or to lose itself by sympathy or identification with the ways or the wisdom of this world, but to prepare persons, an exceeding great multitude, for a better world, *them and their offspring with them*, by making their characters right, and wise, and happy in the sight of God ; *giving thanks to the Father, who hath made them meet*, fitted them to be *partakers of the inheritance of the saints in light*. Thus Christianity, so to speak, never forgets its special mission, and never lends itself to any other. “The happiness which it confers in the present life are blessings, which it scatters by the way in its march to immortality.” And those who follow in its train may well afford to be misunderstood, and even calumniated, for its sake ; though here, it is true, to be distinguished for wisdom and rectitude, is certainly to suffer, in some way, with the honors of a living martyrdom.

With fame, in just proportion, envy grows ;  
And he who makes a character, makes foes.  
Where impulse rules, or party sways the mind,  
The wise are scorned by men sincerely blind.



# INTERVIEW

WITH THE

REV. NATHANIEL EMMONS, D.D.

FRANKLIN, MASS.

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*He that getteth wisdom loveth his own soul ; he that keepeth understanding shall find good.—Prov. 19 : 8.*

*Esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward —Heb. 11 : 26.*

*Thou shalt love thy neighbor as thyself.—Matt. 22 : 39.*

*Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning.—James, 1 : 16, 17.*

Christians, who are united in the belief of the truth, have a right to blame those who think differently from them upon religious subjects.—*Dr. Emmons.*

The project of improving the Gospel of God has often been attempted, and in no instance with success ; the design of it, indeed, to say nothing of its modesty, or its piety, or its wisdom, is singularly inconsiderate or uninformed in respect to the Architect of the eternal system, and his only negative relation to all possible mistake or imperfection, in whatever he does, and most especially as the author and avenger of the system of redemption.—*Anon.*

——μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.—*Gal. 1 : 7.*

ἐρευνᾶτε τὰς γραφὰς.—*John, 5 : 39.*

\* \* \* \* \*

Cum ventum ad verum est : sensus moresque repugnant

Atque ipsa utilitas justi prope mater et æqui.—*Hor.*

\* \* \* \* \*

Quam sibi non sit amicus.—*Hor.*





## REV. NATHANIEL EMMONS, D.D.

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THIS distinguished New England divine has made, if not an era in the theology of our country, yet a permanent and a palpable demonstration in its theological history. There is no way, perhaps, in which we may, with equal facility and pertinence, at the present day, characterize a syllabus of doctrinal and philosophical sentiments in religion, whether we approve or reprove them, as to say that they belong to the system of Emmons.

That several of his normal principles are virtually condemned by mainly all our orthodox divines, by such men as Witherspoon, Dwight, Rice, Alexander, Richards, Stuart, and in Europe by Chalmers, Hall, Watts, Doddridge, Howe, Owen, Baxter, and others, among the illustrious dead ; and there by Candlish, Cunningham, Brown, Symington, Cooke, Edgar, Morgan, Harris, Morison, Cumming, Liefchild, James, Jay, Raffles, still alive, with all others of their sympathy and affinity in religion, is a fact most certain, as well as most solemn and most admonitory. It is probable that, among all the faculties of our own theological seminaries, their learned professors would, in the main, unite in rejecting those principles, as equally deleterious and unscriptural, and therefore false. Such schools as New Haven and Princeton, however differing in some theses of metaphysical theology, are remarkably, and with no conspiracy or concert, coincident here. They both reject the system of Emmons ; and the former has suffered more misrepresentation and more calumny from masked batteries on that identical account, un-

speakably, than the latter ; while in New England it seems to have led the way, with true Christian tenacity and champion daring, in oppugnation and explosion to that system ; and to have derived very little recognition or justice of laudation for its original, indomitable, and exemplary demonstrations, to the confusion of its adherents and the triumph of the truth. *Palmarum qui meruit ferat.* In my own profoundest conviction, the whole Church of this country, and especially of New England, owes a deep debt to Dr. Taylor for the matter, and the manner, and the motive of his agency, in his able and steady refutations of all the greater principles of the system of Dr. Emmons. And I am glad to know, and be able here to write it, whatever some may think of it, that such a triumvirate of theological strength and eminence, however differing possibly in other things, as Alexander, Richards, and Taylor, are substantially one in this relation. Dr. Richards, as I have full reason to know, bravely did, and suffered, and periled more, perhaps, than any other man in this relation, and with great success, from his first induction to the chair of theology at Auburn to the end of his useful and devoted life.

On the other hand, Dr. Emmons has qualities as an author that elevate and distinguish him, justly, among the orthodox clergy of this country. He lived to a great age, about ninety-five and a third years old at the time of his death. He was born April 20, O. S. or May 1, N. S. 1745, about three months after Hannah More ; and he died September 23, 1840. He commenced his public labors as a preacher, October, 1769, and was soon settled, once only, in the stall, virtually the same, where, after discontinuing his pastoral responsibilities for several years, he died, at Franklin, Norfolk county, Massachusetts. What a pity that we can not always get the good, without an insidious profusion of the evil, in the concrete mass of the works of an author !

From the first of my graver religious impressions, from the

year 1811 and onward, till I was introduced to the ministry, October, 1816, the works and the views of Emmons surrounded and pervaded me, as making much of the spiritual atmosphere *in which I lived, and moved, and had my being*. I read his sermons, received them as *ne-plus-ultra* specimens of metaphysico-philosophical divinity, and admired them even till I began, in professional life, to try their principles, in a practical way, in the solemn work of preaching the gospel. Here I studied more calmly and originally the native sense and the correct interpretation of the Holy Scriptures. To these I felt, more and more, that all theories ought substantively and utterly to be subordinated—and this great principle I feel and love more and more to the present day! Its greatness and its goodness are becoming, with my better educated judgment, increasingly appreciated and avowed. It ought to be the deep religious aim of a preacher to study the truth of Scripture in its own inspired originals, and thence to derive the substance of all his pabulum for the pulpit or the press. God will not allow his ministers to substitute the human wisdom for the divine. It is spiritual adultery, and idolatry, and perfidy in the highest possible relations of moral man. Isai. 29 : 13, 14. *The precept of men* may be coincidently right ; it is, however, very often deceptive and erroneous ; but right or wrong, it is no fitting substitute for the identical word of God. John, 17 : 17 ; Pet. 1 : 21–25 ; Col. 2 : 6–9 ; i. Tim. 6 : 20, 21. The Scriptures have their circumstances, their incidents, and their ancient, peculiar costumes. They have also their doctrines, their facts, their relations, their connections, their proportions, their styles, their methods, and their glorious harmonies, both in their *credenda*\* and their *agenda*,† as legitimately affecting our minds and characters in religion ; and to ascertain their native sense, to educe and verify it, to teach and vindicate it, is the grand and noble function of interpreta-

\* Things to be believed.

† Things to be done.

tion, or the hermeneutical science—a science which our great and venerable divines of the former century pre-eminently needed and distinguishingly lacked! Hence their metaphysics, their polemics, their dogmatics, and their inductive and resultant ethics, in religion, became at once the medium and the discoloration of the truth of God in their ministrations—with too few great exceptions.

Of such a man as Emmons, I grieve to say that, while I am yet among his admirers, I view his characteristic doctrines as fundamentally\* false and bad—his philosophy as eminently unscriptural, and his system as speciously and deplorably unsound. Their faults and their offenses can not be expiated by the sleep of the sepulchre or the culmination of his general living or posthumous fame. There is a *virus* in them that pervades them. They have a tendency, an influence, a sympathy, and a drift, as well as a very taking speciousness, of which, if a man, and especially an inexperienced student, is not suitably aware, he may become less a beneficiary than a pervert or a victim.

His *πρῶτον ψεῦδος*, or cardinal error, was probably—his views of the divine agency, its nature, its extent, and its final causes. If they who hold those views come not to the extremes of pantheism, fatalism, and idealism, the better result must not be credited to those views, or to their logical acumen and consistency, by whom those views are credited or entertained. Some of those views are here stated, for the proof and verification of which I am responsible. See Emmons's Works, by Dr. Ide, Boston edition, 1842.

1. God is the author of all things, sin especially included.
2. He preserves all things, material and immaterial, by a procreative and incessant act, just as he began the same act by creation.

\* This in a sense objective, as related to the revealed system; not subjective, as if judging the spiritual state of a man—which I would never wish to do, even in thought.

3. Preservation is simply creation continued ; mind, matter, acts, entities, attributes, motions, relations, universally included ; as procreated incessantly, each of them—or they could never be and continue at all.—IV. 382.

4. It is best, all things considered, that just as much sin as exists, and as will have existed eternally, should exist ; and therefore it exists in the measured preference and by the measuring agency of God.

5. However good the universe might be without sin, it is, all things considered, and as a whole, deliberately and infinitely better with it.

6. God intended to introduce it, to this very end ; and hence he originated it in fallen angels, and in fallen men, and in every instance, as the necessary means of the greatest possible good, the eternal optimism of the system.

7. Hence our submission should subjectively correspond with this array of objective theophany and glory ; and our submission to be in his hand, that he may make us as wicked and as miserable as he sees fit, all things considered, should be at once superlatively joyous and absolutely unconditional ; amen, alleluia ! pure piety, heaven on earth begun ! this—the very thing !

8. If men dislike this, it is all owing—not at all to their wisdom, but only to their selfishness ; and so is it none other than impiety and upstart rebellion ; yet, for the best ends, it is produced positively, at the time, in them by God himself.

9. Selfishness is the *genus generalissimum* of all sin ; and self-love, or the love of happiness as one's own, is only a modification of the same thing, selfishness : and fools only affirm or believe a difference.

10. Disinterested benevolence is the only true virtue, as the grand and the only proper antagonist of selfishness.

Among other aspects of character, I was wont to view Dr. Emmons as a very unique person, and so as an intellectual, moral, and theological curiosity. As previous to this inter-



view I had never seen him, and hardly thinking it probable that he could continue much longer, I wrote to him in the summer of 1838, respectfully announcing my expectation to journey toward the East in his vicinity, and requesting his permission that, stranger as I was, I might be allowed to visit him. He wrote a reply, courteous and prompt, assuring me that, if he remained "in the body" till my arrival, he would be glad to see me, and that I should certainly find him at home. In company with an intelligent and worthy elder of my own church, Lowell Halbrook, Esq. who had been born and reared in that vicinity, and had ever held Dr. Emmons in very high estimation, I visited him, on Saturday, August 11, 1838, then in his ninety-fourth year, and only about twenty-five months before he *finished his course*, September 23, 1840.

My plan or design in this visit was, in many respects, variant from what actually occurred in it. To argue with him; to engage in controversy; to be theologically catechized, or impeached, or suspected, never once entered my mind, as I now remember. Almost half a century my senior in life, I felt deeply the awe of his age, his fame, and his approximation to eternity. I desired to see the theological patriarch, to converse with him, and to hear any of his sayings—with no idea of gainsaying. Indeed, I had the idea of his waning strength, his senility, and his subdued consciousness of the hastening transition. Besides, an event that had its place in our conversation, and shall appear in this narration, had just met and affected me. I was requested, before the visit to Dr. Emmons that morning, to make one to a venerable layman, only two years his junior, and then confined on what seemed to be the bed of dissolution. I found him calm, conscious, and humbly happy in his Savior. Indeed, the moral odor of the scene was hallowed, "quite in the verge of heaven." I was edified, delighted, instructed, as the result; and love to this day to remember it. Such intelligence, scriptur-

alness, and practical submission to the will of God, one seldom sees united ; where hope at once predominates, and soothes, and purifies the soul ; and where *patience has a perfect work* to the glory of God. Having engaged, at his request, in prayer and thanksgiving, at the bed-side, with its honored incumbent, I returned, and immediately rode, about eight miles, to the residence of Dr. Emmons, with fresh and happy memories of that solemn spectacle, which Christianity alone could inspire, and which so honored Christianity.

We were soon introduced, and received in a courteous and easy manner by the venerable man. He seemed more vigorous and agile, as well as cheerful and mirthful in his manners, than I could have anticipated. He welcomed us in an honest and open style, inquired after the health of friends, and with considerable vivacity despatched the common topics of the day. I assured him of my regret that I had never before been able to meet him personally, especially when he visited New York,\* in May, 1836 ; adverted to his uncommon age, as probably the oldest clergyman in the country, and ended by saying that, in other respects, he was properly no stranger to me, however I might be unknown to him. Then our dialogue commenced.

2. I have heard of you, Dr. Cox, almost twenty years ago or more ; ever since the split in the Young Men's Missionary Society in New York. [It occurred in the autumn of 1816.]

1. Quite a memorable occasion was that !

2. You had some sharp theological shooting on both sides, I think.

1. We had. Those scenes have passed, though not their consequences.

2. Who is your great giant there, since MASON died ?

1. We have none, I think, to take his place.

\* The only time in his life, as I am informed ! I was then in Auburn, New York.

2. His views were very different from mine, you know.

1. Yes ; and all such differences in general evince, I think the imperfections even of great and good men.

2. The truth is always the same.

1. It is ; yet how vary our perceptions of it !

2. I am apt to think there are very few there among you who hold the truth with thoroughness and discrimination. Indeed, I know of one only—just one, who constitutes the exception to my remark.

1. That is, *you know*, only one ! Well, certain it is, my good sir, that your acquaintance with the evangelical ministry there is very remarkably limited, as you admit. Possibly there may be more scholars, intellectual giants, and worthy men, among them, than you imagine ; holding the truth with good and clear intelligence ; *eloquent men and mighty in the Scriptures* ; faithful pastors, devoted, holy, exemplary, and evidently prospered and owned of God. So I think of them—although, no doubt, there may be one Judas among every twelve of them ; since false preachers and heretical corrupters have cursed the Church of Christ in every age, with the costume of a sheep and the spirit of a wolf ; and who would *deceive, if it were possible, the very elect*. Blessed be God, this is, in his guardianship, eventually impossible.

2. I make a great difference between general orthodoxy or generic Calvinism, and that theology which can rightly discriminate ; class all its views in a correct system ; state arguments and objections in their just relations ; and hold all the doctrines in their thoroughness and their consistency, as one great whole, and as exclusively the truth.

1. This, indeed, implies great acumen, and great erudition too. Still, it leaves the question, WHAT IS TRUTH ? much at large and undecided. Men might agree in the general description, yet not in the specifications under it.

2. Right. And hence I said that I know only one among you, in New York, who exemplifies the character of thor-

ough, discriminating, and correct, as a theologian and a preacher.\*

1. He must be a very Abdiel, according to your eulogium.

2. I learn, Dr. Cox, that you are not well pleased with my theology. Now that you are here, it may be as well to *render a reason*, if you can, for your difference.

1. My dear sir, I had no such thought in this visit.

2. Still, it is a proper way to spend the time, and I must know your reasons. I shall urge my right to them.

1. Why, doctor? Are you serious? This implies we know not what in the end.

2. Because I suspect they can all be answered. Many have come here with their objections, which crossed my threshold but once. They had none left to carry away with them.

1. I might prove an exception, doctor.

2. Yes, and you might not. If you differ from my theology, you ought to have reasons for it; and if these are stated so as to be known, they might be answered.

1. When I think of the difference of our age, doctor, I feel less courage to meet the encounter. Really your mercurial vivacity surprises me, however, after so many years have gone over you.

2. Well, be not too modest. Let us have them. You need not think that Franklin is going to New York to learn theology; New York must come to Franklin.

1. So you say, doctor. Well, here I am then, according to your wish, at Franklin, and ready to learn any thing you can teach me, on two conditions only—

One, that it is true;

The other, that it can be proved by the Bible, soundly interpreted.

2. Well, I agree to the conditions, though the latter

\* The name of the individual I forbear to announce, from motives of courtesy, and lest it might be misunderstood. S. H. C.

may seem a little ambiguous. What, then, are your objections?

1. Really I feel at a loss to begin, especially as I had no thought of such a thing in this visit. I may be found in some disarray.

2. Well, let us hear and see them, in due order.

1. There is a primary one, sir, which perhaps I ought to state here. It respects your way or method of theologizing. I object to it as utterly wrong. If so, your other aberrations may be its offspring.

2. What is that way, think you?

1. You bring the trained logic of your mind, contemplative, to investigate what you apprehend as the *principia* of truth. You then get axioms, aphorisms, postulates, synopses, parallelisms, and contrasts of all degrees and sorts; and thus you get topics into system; "make joints," and places for them; behold the congruity and coincidence of all the parts in their magnificent façade; and have the whole eclaireised with definitions, illustrations, proofs, objections, refutations, applications, and classifications, until the entire contour is fixed, and finished, and furnished, ready for use. It becomes easy, then, to select a theme, and to construct a discourse from it, on principles of topical homiletics; and as easy to get a text, and fix it in place, so as to make a sermon. Thus, too, all textual or expository preaching is practically precluded.

2. And what great objection have you to such a way? Is it wrong to reason, to investigate, to look at things, to compare, to construct, and so arrange and use the results obtained? or, to make a system?

1. It may be admitted, to some extent, and in a subordinate way, in systematic theology. But as a way, it is neither the first, nor the last, nor the best, nor the main, nor the right way, in my view.

2. Must a man surrender reason in order to begin, then?

1. Not at all, only use it aright. The office-work of rea-



son in religion is great and definite ; but by mistake or perversion, it becomes an infinite mischief to the souls of men and to the cause of God. It is not the province of reason to invent truth, or to anticipate, or to modify it, in the revelation of God ; but there to learn, and thence to teach it.

2. What, then, must we do, as our method in theologizing ?

1. Mainly, study that revelation ; study it for our premises ; study it in its inspired originals ; study it with honesty, with candor, with learned assiduity, with all proper auxiliaries and technical helps, and, above all, with prayer to its great Author, for wisdom liberally imparted ; and so interpret it, use it, follow it, and feel that if you have the native sense of scripture, and only as you have it, you have THE TRUTH.

2. Do you, then, condemn metaphysics ?

1. When they dare to take the lead in theology, condemn them, sir ? yes, execrate and abhor them too ! It is only a proud and a plausible way of running before one's leader, and superseding the word of his authority, by that of our own infinitely inferior wisdom. It is only in their abuse, however, that I condemn them ; which abuse is oftener perpetrated than seen, suspected, or confessed. This I call the great learned fiend of our current theology in some places, and not of yours alone. Only put the truth of scripture through the great alembic of our metaphysics, and it results a different thing ; its identity is gone, as well as its purity, and its power, and its divinity. The sanctions of God are gone, those of man preponderate. It is idolatry !

2. But what is your substitute ?

1. INTERPRETATION OF THE WORD OF GOD ; where man has a guide and a rule always with him, and *his work before him*. Metaphysics, as a science, are related to every man's own various acumen, learning, clarity, vigor, caprice, sophistry, prejudice, imagination ; and of itself it ultimately

determines nothing, or nothing with religious authority. But says God to every preacher, *Son of man, I have made thee a watchman to the house of Israel; therefore hear the word at my mouth, and give them warning from me. Preach to them the preaching that I bid thee. If any man speak, let him speak as the oracles of God.* Some men might reply, very consistently, "Lord, I preached dogmas, after my metaphysics had proved them to be what I think really and purely true. I did it all very carefully and conscientiously."

2. You seem quite severe against us.

1. Preaching is well called message-bearing. Let common sense determine in a case analogous. You send a message by a servant, the more intelligent and well-bred the better; yet it is your will and his duty that he bear that identical message, and none other, and bear it as yours, in your name, unaltered, and pure as possible, to its proper destination, without suffering change or taint on the way. He may study it; but not make it, in that way, some other matter, or manner, than you gave him to convey to a third party. Toward God, and as his message-bearer, how ought every minister to feel the supreme obligation that is on him to do just his duty! Instead of this, his metaphysics occupy him. He is scholastic, philosophical, investigating the nature of things; and not a thing will he say till it has passed that medium, and been endorsed CURRENT by that authority. In this way the servant gets above his master; the minister eclipses the king. Now, sir, such is my confidence in human nature, in human wisdom and truth, in the luminous powers and the truth-eliciting fecundity of the mind of man, that I verily believe, *coram Domino*, that not a man exists on his footstool that is fit to be trusted to theologize and preach in that way. He will inevitably get wrong, and attract others deceptively in his wake.

2. In this way, then, I take it, you think I have committed and taught errors.

1. I do, sir. You say, "Begin the study of divinity at the root, and not at the branches; that is to say, begin at the first principles of theology, which are few and plain, and afterward trace them out in their various consequences, relations, and connections." I should say, Take the Bible; read, study, analyze it; ascertain what its sense is, what it teaches. Never mistake its popular style, or its figurative statements, or its splendid poetical illustrations, for metaphysical truths. Be familiar with all its contents. *Let the word of Christ dwell in you richly.* Make much, and more, and most of the Holy Scriptures. Be mighty in them. Let your sermons tell the people for you, *My doctrine is not mine, but his that sent me.* Then are you morally omnipotent, when you are personally nothing; because Christ is all, and in all, the Master, the Head, the Commander, the King.

2. Well, and what are the errors that you chiefly allege?

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I answered by stating his views of the divine agency, of sin, of submission, and of disinterestedness, which I judged to be in several respects unscriptural—though all right by his metaphysics. On submission as unconditional, I objected,

That it was all the creation of his system, and not of scripture.

2. You would have the sinner, then, make conditions with his God?

1. Not at all. There is a distinction, founded on a proper difference, between submission with no conditions, and submission with conditions made for us by our God. If God has preoccupied the ground with his own perfect, gracious, unchangeable conditions, and published them to the world, it is no more piety to reject them, and submit unconditionally in those relations, than to prescribe our own conditions or continue in impious rebellion. The phraseology here, of unre-served submission to the conditions and proposals of God, I cordially approve; as meaning also, by necessity of the ne-

gotiations of the gospel, an unreserved and hopeful acquiescence in the way of salvation, as copiously revealed, and offered to us in the gospel, that we may be saved.

2. Well, and what have you to object to holy affections as disinterested? You are no open advocate for selfishness, surely.

1. I refer, dear sir, to your views of it, when I announce my disclaimer. Those views seem to me erroneous.

2. I hardly ever heard an objector to my theology who did not terminate in selfishness.

1. To selfishness I am exceedingly averse. If you resolve all sin into it as a genus, it is not at all to this that I object. but to other views of yours.

2. What, then, are they?

1. I make a very important distinction here between selfishness and self-love, as normally and cardinally different.

2. I say they are just the same, or that either is as bad as the other.

1. By self-love I mean the love of happiness as ours, considered as an instinct, a duty, and a privilege; and as properly involving no sin in it at all. Adam had it before he sinned. Christ had it, and hence it was self-denial and self-abnegation for him to die for us. Saints in glory have it.

2. All which I utterly discredit and deny. As for your distinction between self-love and selfishness, it is wholly gratuitous, and, reposing on no difference, it is like a house without a foundation. Who makes such a distinction? who?

1. I suppose you think none but a fool, *quoad hoc*, could make it. Yes, this idea is not new to me. When a student, I read it in your old preceptor, Dr. Hopkins. So that, warned, and with both eyes open, I pronounce the allegation false and the distinction true.

2. Then, where is the proof? Give us proof.

1. Possibly I can, my dear sir. Without it, of course, I shall ask no man, surely not Dr. Emmons, to believe me.

2. If you can prove your position, I shall become your convert.

1. See if I do not ; though not much drawing on metaphysics in my argument. You say that self-love is sin ; that it is contrary to the law of God, at one with selfishness, and impossible to be proved virtuous and right in its own nature, and irrespective of all consideration of degrees, as less or more ? and that, in contradistinction to all self-love, disinterested benevolence is the summation and definition of virtue ?

2. I certainly do ; that is just what I say, because just what I think. Let us see how you can prove the contrary, in this argument of New York against Franklin.

1. Perhaps, my dear sir, you may find that the issue, to begin, is not between you and—me, but between you and—Christ ! The argument may be very simple ; it may be very brief ; but it will suit me better than all human metaphysics.

2. Produce it, then ; the issue is fairly joined, and the question is fundamental.

1. There is a passage of truth in which all others seem condensed ; on which, says our blessed Savior, *hang all the law and the prophets*. It comprises two grand precepts : of which the second *is like to the first*, *Thou shalt love thy neighbor as thyself* ; that is, supplying the ellipsis, *as thou lovest thyself*.

Dr. Emmons : Thou shalt not love thyself at all, for that is sin : self-love and selfishness are both the same, and each is only sin.

Inference, Thou shalt not love thy neighbor at all ; for that is sin.

2. Why, how is that ? Go over it again.

1. I will, with some variation.

Thou shalt love thy neighbor as thyself ;

Thou shalt love thyself ; this is duty too ;

Inference and measure, Thou shalt love thy neighbor also, equally and as really as thou lovest thyself.



Now, hold to your thesis, and then what a synopsis ! Your metaphysics have refuted *all the law and the prophets*, ay, and the Son of God too, with a witness.

Thus, my honored and dear sir, it is plain that God, making no account of all your philosophy, has given you and all men a perfect measure of their social obligations, in the simple perfection of his word ; and what has become of it ? Is not his word better than your philosophy ? Can we understand the former alone through the medium of the latter ? In respect to the duty of each to every other, he has given us the proper and the perfect measure ; and you, by your metaphysics, have knocked the bottom out of it. Now it is like *a broken cistern that will hold no water*. Now philanthropy has become a crime, as much so exactly as selfishness is, and as certain—as your metaphysics ! It is thus that extremes meet, and that *the world*, ay, and the Church too, *by wisdom knew not God*. What is the worth or the virtue of revelation, if, after all, we must go to sea with the heathen, before we can know our duty and our salvation ?

2. Why, I am wrong ; surely I am wrong, sir.

This he solemnly announced, and not ironically, as I at first was tempted to suspect. It was a moment of awe and surprise. I could say nothing—he said no more ; my friend was affected even to tears.

After a pause of some length and meaning, I rejoined,

1. Honored and dear sir, if I may, I would now say three things :

(1) I am wonder-struck and overwhelmed. We seem to reach a result “portentous, unexampled, unexplained.” I never anticipated it at all, and, of course, never intended it in form.

(2) The thing itself is strange and rare in history. I give you the credit, and God the glory of your making a magnanimous confession, the like of which, its proper parallel, I never knew before as a fact in history. Here is an ele-

ment of your vaunted metaphysics and your own unique theology, that you have held and preached for two or three generations ; and now, in your ninety-fourth year, and in the full exercise of your faculties, you repudiate it as false, in honor of a simple saying of the Son of God ! I only add,

(3) Would to God that you could have seen the grand and the simple truth of scripture eighty years ago, and never departed from it ! What a different influence would you have exerted, what a superior ministry would you have exercised, what a better course would you have run, what richer, and lovelier, and nobler, and wiser, and more useful sermons would you have preached, what a change for the better, and what a great change, so to speak, would have been realized in comparison with what your sermons now are ; with your tests of Christian piety, ultra-evangelical and impossible ; with your rough and jagged theological horns every way protruded, and goading the simple piety of the Church of God ! This my soul sincerely thinks.

It may be inferred that, in his most exemplary confession, he was both sensitive and sincere, from the fact that, after it, he showed no inclination to pursue the controversy. Accordingly, I also declined ; and after a few more remarks on general topics, we took our departure as respectfully and as tenderly as we could, and with his subdued but well-sustained politeness to the end, uttering its valediction. On some accounts I regretted, while on others I rejoiced, that any third person, and especially a layman, was present at the interview, fearing that it might embarrass or wound him in the result. I certainly endeavored to be at once courteous and reverential on the one hand, honest and faithful on the other ; and if in any thing I failed, contrary to the spirit of the fifth commandment, I am ready to ask pardon for it before God and man. The interview was so singular and so remarkable, and also so very instructive, that I obey my own feelings not more than the requests of others, whom I respect

and love, in making this registration of the occurrence and giving it to the public ; well availed of the attestation of my valued friend, who was my companion there, whose testimony I have chosen, in anticipation, to provide to the substantial truth of the narration, and which will be found at the end of this article. Indeed, without such attestation, in reference especially to his confession, as above related, I should almost fear to stand before the orthodox theology of New England and affirm the fact. Some may refer it to incidental causes, some to the second childhood of age, some to mistake on my part or his ; I only say that I believe, as does also my friend above named, the facts as here stated, that is, in their main and substantial verity. As to the manner of the narration, it is much my own ; it has, perhaps, defects and superfluities ; I have aimed, however, to have it not unworthy of confidence, however vulnerable to criticism.

Our promiscuous conversation, before the colloquy just recited, had many salient points that were characteristic and worthy of recognition. One or more of these I may relate.

The old disciple\* that I had just previously visited, and with whose ripe and evangelical piety I was so gratefully impressed, frequently recurred to my thoughts, and that in a way suggestive as well as agreeable. I could not avoid the contrast between piety trained by the Bible, with common sense, spiritual experience, faith, prayer, and hope ; and that artistic and technical sort, which metaphysics, clear and cold as an arctic day in December, yet affecting to *show to us a more excellent way*, is fitted or able to produce. His willingness to die ; his hope of heaven ; his trust alone in Christ ; his simplicity of submission ; his prayer for patience ; his sense of personal unworthiness ; his confession of sin ; his fear of desiring *too much* to be with God ; his joy in the salvation of the gospel ; his devout meditation ; and his rich yet simple-hearted love for the Savior, as dying for him, as inter-

\* Captain Benjamin Shepard, of Wrentham.

ceding for him, as never leaving or forsaking him, as loving him with an everlasting love, and as ruling over all, mighty to save, never-changing, all-adorable ; these remembered traits affected my mind, and induced the following dialogue :

1. There is one question, Dr. Enmons, which, if you allow the freedom, I would respectfully venture to ask.

2. Ask it, sir, with freedom.

1. You have lived long, wrote, and read, and thought, and preached, and prayed much, and probably may soon be called to the world of spirits ; how, then, do you feel about salvation ? how does heaven appear to you, or what think you of it ? Does it seem sure and desirable, as well as proximate to your experience ?

2. You wish to know what I think about heaven and salvation ? about my own being saved ?

1. I do, sir, if you please ; I desire to know that exactly.

2. Well, then, I will tell you. I think that, if I am never saved, and never get to heaven, others will.

He spoke this with deliberation and emphasis. I heard his words, waited for more, thought the sentence incomplete, and was surprised to see that it was finished.

1. Is this all, sir ?

2. Yes ; what need of more ? what could I say better ?

1. I can easily tell you—*having a desire to depart and be with Christ, which is far better !*

I can not well recollect what followed ; but view this answer as the logical, uncomfortable, and jejune result of his religious metaphysics. No *rejoicing in hope* ; no *full assurance of hope* ; no consciousness that could say, *for me to live is Christ, and to die is gain*—and no self-love ! No, not a particle of that metaphysical sin !

If you say it was his humility, he felt his atomic insignificance, and was too modest to aver his certain glorification ; I then reply, It is not the fruit of the Spirit, but of his own philosophy. Isai. 30 : 1 ; Mic. 2 : 7 ; Eph. 5 : 8-10.

This is his hope, and all of it. I never read of such a hope in all the scriptures. It is as unlike the wisdom of the Bible, as the first chapter of Ephesians is other than a theorem in Euclid ; or as a beautiful flower is different from the Autocrat of France or the Queen of Madagascar. It was the utterance of a mere metaphysico-hypothetical truism, and about as pertinent as if he had said, Robinson Crusoe cared very little either for democratic progress or for the recent discoveries in astronomy. It is not to be praised *because* Dr. Enmons said it ; and apart from such a reverent or filial consideration, it ought to be rejected with religious indignation. *What could I say better*, indeed ! The only credit due for it is—it is consistent. It is the starved and imbecile symbol or epitome of his system and his theology. It is not the result of the gospel at all. Christian hope may be defined—the authentic expectation and joyous desire of future good, resting on Christ alone for its basis, and honoring scripture alone for its medium, in which one's character becomes, by the grace of the Holy Ghost, the Comforter, the subjective counterpart of all the *exceeding great and precious promises* of the gospel, received objectively as revealed, and realized subjectively by faith in their Author. Let any unsophisticated person consult those promises, and then ask whether the counterpart of them can be any thing like this—*If I am not saved, others will*. The gospel is not responsible.

At another moment, as we were approaching the severer part of our conference, he remarked that the presumption was against my system, and in favor of his system ; since his was so purely unselfish, so illustriously disinterested, that mine, in the contrast, must appear inferior and wrong, as just the opposite, or nearly so, and therefore as interested and selfish.

1. To that, doctor, I not at all assent. The truth, I think, would well-nigh reverse your statement. I deny that there is any selfishness in my system at all, especially because, in



your sense of the phrase, I have no system. It is my high aim to learn the system of God, to know that, and to repudiate and religiously scorn every other. My hope would wither, and my soul collapse in stormy agony, if I thought my hope was in any other system than simply that of God. But as to yours, I think that you well call it so familiarly "my theology." A man ought to own what he makes. Yours is all or mainly your own architecture. Now, who called you, or any other uninspired man, to make a system of theology, instead of simply learning and taking what God made for us all, and revealed to us all, as *the glorious gospel of the blessed God*?

For one, I am cordially willing to receive that of God which I study, but never made, and never wish to alter or improve, as the only system that has a right to be, because it represents realities as they are, for his glory and our good, and because it is his system. As to yours, I think that you have made one for yourself, which, as wholly supererogatory and fabricated, is also a selfish action or work, its very disinterestedness being elaborately a selfish creation of your own. This is honestly my opinion; and I have seen the system work, and seen, as well as felt, its evil fruits in some high, and others not high, places of the Church. Some of the most selfish ministers I ever knew, so viewed by all their brethren, had adopted your system *con amore*, and were so given to prate professionally against self-love, and in commendation of their moon-struck abstraction of disinterested benevolence, that it became with them at once a hobby, a dotage, and a degradation, as of them a proverb of scorn.

Where yet was public virtue ever found  
 Where private was not? Can he love the whole,  
 Who loves no part? he be a nation's friend,  
 Who is in truth the friend of no man there?

The old maxim of the law is beautifully philosophical, because ultimately scriptural: *sic utere tuis ut non aliena*

*lædas* ; so use your own as not to injure what belongs to another. Now here we have a fine criterion. It is coincident, and that sublimely, with the law of God. To seek our own, so as to mar or injure what belongs to another, is selfishness. To seek our own, in coincidence with another's interests, rights, and possessions, and to love both in consistency, is moral rectitude. To make our own, as an object of love and pursuit, sinful, and to love others with no self-love at all—but only to include, perhaps, as a unit among millions, what is our own, this is Emmonsism.

Now suppose that every person should seek his own salvation, as God plainly requires ; and suppose they should all find it and love it, I should like to know whose interests in the universe could be injured, or, rather, not promoted by it ? Thus Cowper, pleading for the Christian against the hostile, and caviling, and envious worldling, expresses it well :

Forgive him then, thou bustler in concerns  
Of little worth, a trifler in the best,  
If, author of no mischief, and some good,  
He seek his proper happiness by means  
Which may advance, but can not hinder thine.

Thus it is a fact worthy of note, that Dr. Emmons was wont, on this same ground of disinterestedness mainly, to accuse the answer to the first question in the Shorter Catechism of selfishness and absurdity. THE CHIEF END OF MAN IS TO GLORIFY GOD, AND TO ENJOY HIM FOREVER. His characteristic comment here was this—the former branch of the sentence is well enough, the latter is selfishness and absurdity. Of this one of his,\* afterward one of my own intelligent parishioners informed me.

Some of us deem it an answer that can not easily be meliorated by all the system-makers in the world, and are convinced that all of the selfishness and the absurdity that pertains to it results latently or overtly from the erring meta-

\* She then an excellent widow, now, I trust, a glorified saint.

physics of its oppugners. This, however, though important as well as true, is a lesson which some are too old to learn, and which others are so habituated in false philosophy as never to appreciate. Our young divines and our youthful multitudes ought to be STARTED RIGHT in their career, or error may captivate them all their days, and the hope of a reformatory opsimathy may prove as vain as the mythic efforts of the ancient giants to pile Ossa upon Pelion, in expectation by such means to seal the habitations of the gods.

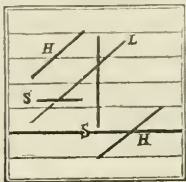
The metaphysic qualifier, or distinction between a thing desired or pursued, "in itself considered," or "all things considered," figures largely, or rules latently and insidiously, in Emmonsism. It is, when rightly applied, a valid and useful distinction. For the same reason, it becomes, in other relations, a great blinder to the eyes, and a deceptive perverter to the ways of men. Thus, according to his system, my sin is bad, in itself considered, since it breaks law; but it is good and desirable, all things considered, because it is an immense and a necessary benefit eternal to the universe. In the former respect God hates, in the latter he loves it; in the one we are to be sorry for it, in the other glad and thankful.—iv. 371–376. When God gives law to men, that law is so the exponent of his *re ipsa* will, that he desires them to keep it always in the former, but desires them to break it always in the latter respect, in such form and in such degree exactly as theocratically becomes history in the event; sin being, in every such instance, *pro tanto et pro tali*, the necessary means of the greatest good to the eternal universe.

However good some men may be, in spite of certain incidental and exceptional things in their system, these things inhere organically in the system of Emmons, and they are, as misrepresentatives of God and his system, horribly false and infinitely abominable! *Coram Deo, et in judicii diem, et scio et scribo.* I denounce them as evil, and eminently evil.

A young Emmonsite, full of light and zeal, and very full

of assurance, once made a diagram to illustrate this two-fold and contrary relationship of sin, somehow thus :

A square, as a perfect figure, represents the universe. Whatever line of action coincides, as a parallel, with its perpendicular or its hor-



izontal lines, coincides also with the good of the universe. The line L represents law ; those S represent sin ; those H represent holiness.

Thus S is sin in every case, in itself considered, because it crosses or transgresses law ; but it is right, all things considered, because it coincides with the lines of the universe, and so promotes its good. He was answered,

(1) But the lines H are wrong, for the same reason ; because, though coinciding with law as parallels, they contravene the harmonies of the universe, as not parallel with those, but transgress them ; that is, they violate the greater.

(2) The law is wrong, for the same reason ; it is contrary, and transgressive to all the higher and greater parallels ; it is itself sin against the universe. The old-fashioned idea, however, is, that *the law is holy, and the commandment holy, and just, and good.*

He paused, as if taking time to consider, where we leave him, to manage his, instead of Euclid's, elements alone ; and remark, that if sin, in any relation that it sustains, is not *evil, and only evil, and that continually*, we own that we know nothing of the theosophy of the Holy Scriptures. Nor is the view of Emmons identical at all with that of Calvin. It is not Calvinism, but hypercalvinism. That magnificent Reformer made God not at all such an agent, although supremely and prosperously regnant in the throne of eternal providence. His treatise proposes to show his agency "without stain," and to avoid the abhorred result of predicating of God that he is the author of sin. His doctrine is limited and guarded, as his idea was plainly and laudably variant ; thus, *causa [peccati]*

extra humanam voluntatem quærenda non est, ex qua radix mali surgit ; in qua fundamentum regni Satanæ, hoc est, peccatum, residet.—Inst. book ii. chap. iv. sect. 1, 2.

And he shows, also, that the idea of God as the author of sin is to be justly avoided in the argument ; nor—Deum mali auctorem prædicemus—should we make the predicament to call him the author of evil.

I say, therefore, that the peculiar views of Emmons are not Calvinism ; and that, so to denominate them, however common or specious it may be, is only another specimen of pseudonymous titles in theology, by a very old, if not “a weak invention of the enemy,” to superinduce on error some of the sacred sanctions and associations of the truth, and thus smuggle it into the kingdom of heaven. Were Calvin now living among us, as he was in Geneva three hundred years ago, I am sure he would reject and denounce the system of Emmons with lightning and thunder, that would leave its impression on all Christendom and all posterity. It would appear to him as misrepresentation, if not caricature, of the system that took his confidence and bears his name. We say of the symbols of faith of the Westminster Assembly, now for a century and a quarter nearly adopted by the Presbyterian Church in these United States, that we receive them as CONTAINING THE SYSTEM OF DOCTRINE TAUGHT IN THE HOLY SCRIPTURES. But no Emmonsian can properly say the same ; nor, *nostro judicio solemni*, ought any Presbytery to allow such an errorist, such a perverse and alienated preacher, to be matriculated as a minister of our Church. In his preliminary examination, his principles ought to be soundly ascertained ; and if so tainted and characterized, he ought not to be approved, nor his examination sustained, nor his ulterior purposes realized, nor his request allowed to be accepted in our connection as a Presbyterian minister. We can not at all consistently suffer such incongruities and moral improprieties, with our sanction, in the Church and the ministry of God.



Suppose I can not tell the mode of a thing, shall I therefore the less believe the fact of a thing? Modes and essences are mainly a *terra incognita* to men, especially to one who has a microscope of his own invention, through which his optics are exhilarated as with the consciousness and the illusion of philosophic vision. Some men are so short-sighted that they can not see to the limits of human knowledge, and hence conclude that those limits exist not. To know how the will of the immaterial tenant, the soul, can inhabit and actuate the machinery of the material tenement, the body, to write a letter, or to wield a sword, or to touch with skill some sweet instrument of music, all real philosophers know to be exactly impossible, in our present state of being. But the facts of the case every one knows that he knows, with or without philosophy, and with or without a microscope—or system of his own metaphysics.

Now it seems that the system in question has its chief affectation here—it can tell how things are, how they move or act, how it is possible, and how it is impossible; so that, without such system, a man can neither tell, nor know how! Hence, in this important knowing, the system is a theologico-metaphysical NOVUM ORGANUM, and a *sine qua non* at that, with all right philosophers. The word *γνωσις* was not more potential or central with the ancient Gnostics.

A friend of mine, an original thinker and a gifted lawyer, who was then an acute-angled and sharp-pointed Emmonsian, but afterward saw through the system and piously renounced it, once related to me, with high approbation at the time, the following conversation, as a part, that he had with Dr. Emmons, whom he visited with reverence bordering on adoration. He said,

The doctor asked me, after I had told him my views and how I admired his theology, if I knew why it is that they—he called them Hopkinsians in the argument—are afraid of no other religionists, and why all other religionists are afraid of them?

3. I answered, No, sir, I do not ; nor am I aware that the fact is as you state it. Are they all afraid of us ?

2. Yes, and Hopkinsians are afraid of none of them. And there is a good reason for it.

3. Well, doctor, I confess this is a new view of the subject. At least I never thought of it before.

2. The doctor rejoined, The reason of it is plain, and good, and true, accounting honorably for the fact. It is this : Hopkinsians understand all other religionists, and see through their system ; and other religionists do not understand Hopkinsians, or see through their system.

3. The lawyer added to me that he was struck with the boldness and the grandeur both of the fact and the reason, and that he could never forget or cease to admire it.

The latter, however, he cordially did, some years afterward, by the help of some of *the eye-salve* of Christ. I relate the narrative, because so exceedingly characteristic both of the system and its author. It is, however, a glaring instance of the *petitio principii*, to say nothing of its modesty. Where is there any proof of the alleged fact of universal fear on one side, and none on the other ? Where any, that the reason of it, if it were fact, is true, apart from his modest assertion ? What excessive vanity in reference to his system of theology ! And just so his out-and-out disciples everywhere view it, as the *το παν*, the *instar omnium* of all religious wisdom.

My own conviction of the system is, that it often tells what it does not know, often what is false, and, as a medium of theological exposition and enforcement, is a vile perverter of the truth of God ; that facts with it are less, modes more ; the scripture subordinate, its own wisdom perilously superior.

Take a few illustrations :

Say this man is an enlightened moral agent ; that is, a creature accountable, and acting under law, to his Creator. The law says—this do ; temptation says—that. The result

is, he sins. The question then occurs, How much did God desire him to keep the law? EMINONSISM answers, In itself considered, not all things considered; but, in this latter respect, God desired him, with an infinite preference, to do just as he did; and just as God worked in him to do; and just as God positively energized all things to induce him to do; and just as, if he had not done, it would have been an everlasting blight, and an immedicable malady to the creation and the Creator; and just as, having done, the substantial and eternal optimism of the universe is gloriously and indispensably sustained by it.

How well one knows when he has competently learned all this; fit now to preach any where—except, at least, in the pulpits of some unsophisticated and intelligent ministers of *the truth as it is in Jesus!*

Let us now answer the question by common sense, in accordance with the Bible, and conscience, and experience.

How much, in the case supposed, does God desire that the moral agent should obey, and not transgress? Answer, In a degree infinitely intense, perfectly sincere; and both in itself considered, and all things considered, he desires him to do right only, according to the rule of action prescribed to him; so that it is impossible to conceive that he could more desire it than he does. His law is himself. It is his own radiating heart. It is the full-orbed exponent of his bosom and his soul; and to suppose he could have a counter and a paramount desire, at the same moment, in favor of sin, is the very acme of all that is absurd, anti-scriptural, and impious  
BE YE HOLY, FOR I AM HOLY.

On the antagonist platform, it were impossible for God to be sincere. Indeed, he is the most—but I forbear. *Ecce signum.*

There is, indeed, one mode of pseudo-orthodoxy that comes near to a parallelism, in the matter of dishonor to the glorious sincerity of God, as the object of our adoring confidence in

the gospel. I refer to that astute and persisting type of theology that offers salvation, in some indefinable and ambiguous sense, to men, when it is all folly and equivocation, because there is none for them; that provides exclusively for a part, and then affects to offer salvation *in all the world*, and to *every creature*! There is some erudite sense, we are told, in which this is all consistent, all rational, all wise, all honorable to God. But how much metaphysics, learning, “*γνῶσις et σοφία*,” it takes to illustrate and prove the sincerity of God, in the dilemma so made for him by his own self-arrogating disciples and official luminaries, who can measure? who knows? who can guess? One of them, now, I trust, in Heaven, who was nurtured in this school of the VATICAN of America, once said to me, “I care nothing for philosophy, I only preach the gospel. Yet this is my principle—I know not for whom the provision is made, or who the elect are; therefore I offer it to all.” I replied, When I lately heard your truly eloquent, but very exceptionable sermon, from John 5 : 40, you told the people that “God offers them salvation, that the offer is his own.” Now, if it is God’s offer, what has your ignorance to do with it? And if it is only your offer, and that indebted for its being alone to your ignorance, why not tell the people so, that they may safely despise both the preaching and the preacher! He replied, “True, to a wonder! I declare to you I never thought of that before. It is absurd, sure enough.” I would not tell the name, though he was more honest, and sincere, and generous than were some of his teachers—and cordially I love his memory!

Before I give the illustration, let me remark, that, in the gospel, God is perpetually offering salvation to *every creature*. I affirm in it, what I cordially believe, his veritable, and perfect, and glorious sincerity. In this relation, the matter is important beyond all created thought. Men perish, by neglecting, or rejecting, or discrediting his offer, and their guilt is infinitely enhanced as the consequence. If they

had reason to doubt his sincerity, how would it prevent their own, how make confidence impossible ! He invites, he urges, he forbears, he remonstrates, he weeps over them, he commands, he threatens, he waits, he teaches, he pursues, he repeats, he lightens, he thunders, and at last he destroys them ! Was he sincere ? I answer, on the system of Emmons, he was infinitely insincere, and nothing better.

Now for the illustration, and the appeal to common sense. A friend from abroad visits you. After inquiries, you ascertain his condition, and invite him to be your guest, and make your house his home during his stay. You are sincere. You desire him to accept the invitation, and he will do it, unless self-prevented. Now, suppose the fact that you would like him to stay with you, in itself considered, but not all things considered ; that your reasons for the latter you keep a secret, and urge those only that show the former ; urging him, on that ground, to remain : what would you think of your own sincerity ? What would the whole world think of it, when known ? In a reversal of circumstances, would you accept such an invitation yourself ? that is, if you knew or only suspected it ? If this be sincerity and truth, what are hypocrisy and falsehood ? And is this the illustration of the sincerity of God in the gospel ? Hell might tremble anew to entertain the thought ! In view of the facts of the case, common sense pronounces that no jesuitism in the universe could be conceivably worse, as a system of sublime mendacity and most captivating religious Machiavelism. Shall we theologically endorse or adopt the great maxim of the Bishop of Autun, that " the use of words is to conceal our thoughts ? " to say nothing of a late distinguished piece of originality on the nature and use of language, by one of the learned presbyters of New England.

Suppose, now, you are sincere in your invitation, and you apprehend that it is his great interest to accept it ; that you can make him do it, by some means which it is in your



power, but not in your wisdom, to apply ; that you would like to apply those means, if you consistently could, but know that greater evil would result from such application, in other relations, than good in this ; and that you could not, therefore, apply them, even if the foreknown result were certainly the refusal and damage of your friend. In this case you do not apply them ; your friend suffers as the consequence, not as the effect, and you are sincere. You have a resource—he none. In itself considered, you would have applied those means, because you were sincere ; but all things considered, you applied them not, because you were good ; because you were wise ; because you could not prefer the less to the greater, or act with the weaker against the stronger motive.

This shows where and when the distinction legitimately applies—when one agent looks at two alternatives, to decide about his own agency toward one or the other of them ; saying, shall I do this or that ? In itself considered, I would gladly do this ; all things considered, I wisely prefer to do that. I would not have my limb amputated, in itself considered ; but, all things considered, I will, I prefer, I determine it.

Not so when two agencies are distinctly related and involved. Come and stay with me, my friend. I desire you to comply, you can not imagine how much—almost as much, as, all things considered, I desire you NOT to accept the invitation. If you come not, I shall weep over you, I desire it so much ; but if you come, I shall weep more, since I have more and greater reasons for desiring you, at all events, not to come or to think of such a thing.

The grand and stupid objection we are now prepared to answer in the highest relation—If God desires the sinner so much to accept salvation, why does he not make him do it, or take order effectually to secure that result ? I reply, he would do it, in every instance, and with all his heart, because he is so perfectly sincere ; but often he sees that he

can not wisely do it, that, having done much, he can properly do no more, and that he must utter over them the awful dirge of reprobates' souls, *How shall I give thee up, Ephraim, how shall I deliver thee, Israel? How shall I make thee as Admah, how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.*

If he can not save an individual person, in consistency with his established and excellent system, or mediatorial moral government, as a great whole, then plainly he can save that person not at all, and he perishes in his sins; and the reason is both obvious and conclusive, in the estimate of a sound and rectified intelligence. In this system, too, so vast and so perfect in itself, so good for us and so glorious to God, it is plainly and pre-eminently the fault of the sinner, and his alone, if he is lost. If our civil government, in this country, were, for its proper ends, absolutely perfect; and if in it, according to law, a citizen were guilty, and justly condemned to die, so that the law must be executed, and the culprit sacrificed to the justice of the land, or the executive clemency must interpose, and rescue him, in a way contrary to the system of the government, then, plainly, the law and all it represents is sacrificed, if the malefactor is saved at its expense. But the less must be sacrificed to the greater, rather than the reverse; in itself considered, benevolence would accomplish his rescue; but, all things considered, benevolence requires his punishment—requires that the law be executed, and justice maintained at his expense, who made the dilemma and deserves the doom.

There is an excellent distinction resulting from the foregoing views, without which Christianity and Fatalism could not be easily or well discriminated. It is necessary to the reality, as well as to the perfection of moral government, and therefore it ought to be well understood by all preachers. It may be thus stated: THE MORAL OR JUDICIAL PREFERENCE

OF GOD, IN CONNECTION WITH HIS PROVIDENTIAL RESOURCE. That preference, always perfectly and intensely sincere, desires that the subject should act right under the law, and accept grace, and so be saved, under the gospel ; but, at the same time, if he will not, in his privileged and appropriate circumstances, then God says to him, I have my resource with glory, you have none at all in your guilt and shame ; I will *cause your very wrath to praise me*, and I will *restrain the remainder* ; your punishment shall show my justice and honour my law ; you shall glorify me passively, as you refused to do it actively ; I will coerce your ways, and use your sin to become its own punishment and your own tormentor ; I will overrule and counterwork all your transgressions, and economize them, contrary to their own nature, and in spite of their native tendency, to effectuate good ; I will be availed of your sins, as you can never be ; if you murder my Son to kill his cause, I will make his death the life of his cause ; “the blood of the martyrs shall become the seed of the Church ;” and while you shall be made useful in your destruction, your presence will never be desiderated in heaven. Others shall be there, the majority at last, and *the wedding shall be furnished with guests*. All this I understood, anticipated, and rightly compacted, from all eternity ; and great shall be my glory, as my own veritable ways in this shall be displayed, and understood, and enjoyed, by all the holy universe, and to all eternity, with adoration, and thanksgiving, and praise.


This forever precludes the least motive to sin, and destroys from the sinner every figment of excuse. The sermons of Emmons, vol. vi. on Ezek. 18 : 32, and Heb. 11 : 26, are real curiosities, as connected with his system. We would not criminate his motives, or say any thing unkind, when, in view of those sermons, rigidly compared with his system—with what he fully maintains in other sermons—we pronounce them speciously sophistical and contradictory in their

total structure and scope. The title of the former, *THE DEATH OF SINNERS NOT PLEASING TO GOD*, evinces its intentional drift; and its whole argument in epitome may be stated in these extracted words: "The salvation of every sinner is desirable in its own nature; and therefore God sincerely desires that every sinner should be saved." If he meant this for logic, what child can not see that it is inconsequent and false? The illative, *therefore*, imports a connection between premise and conclusion that has no existence, and especially in light of his system. He speaks of them that perish; God desires each of them, *in itself considered only*, or "in its own nature," to repent, believe, and be saved. Yet, all things considered, that is, in the higher, and the vaster, and the supreme aspect of the matter, he desires them exactly as they do, to sin and perish; works it all in them, efficiently, productively, creatively, to continue their rebellion, grow worse and worse, and so meet perdition at last; and, in the mean time, he weeps over them, and all that, because he desires the salvation of each of them "in its own nature" only; and *therefore* he is sincere in desiring, remonstrating, protesting, and grieving over them, for their salvation! Poor Mendez, you are starving, and I pity you—in itself considered; not otherwise. Good-by.

Words are poor to express a proper detestation for such a hollow-hearted and hypocritical system! It is organized hypocrisy by wholesale, caricaturing and misrepresenting God in his ways of truth and merey toward them that perish. It is neither scripture, nor sense, nor conscience, nor experience, nor Calvinisin; and in a sermon, written on purpose to do and show his best to evince *the sincerity of God in his overtures and urgencies toward the non-elect or them that perish, according to his system*, he has made a specious and a perfect failure. It awfully misrepresents the God of sincerity, from beginning to end of his sermon!

That God can make a moral agent is a grand and infalli-

ble fact. That he can govern him, when made, without denuding him of his proper attributes, is another fact. These facts are not the less real, because neither metaphysics nor the Bible shows us the mode of them. The mode is of no relative importance or value to us. We know the facts, and other facts related and subordinate; but the modes involved we do not know, nor is it at all important that we should know them. God alone understands all modes, all essences, all things, real or ideal, actual or possible, in time and in eternity; and what we may know hereafter, if we obey the gospel and get to heaven, is another matter.

Some of us, however, believe that the mode of the metaphysics of Emmons destroys the facts of the revelation of God. Is this a moral agent—a man, all whose volitions, good and bad, God creatively and equally produces, causes, and *works in him to will and to do?*\* Then, a better moral agent is a good watch! this can go alone for a time; but such a moral agent can act only as actuated, and this by physical, aboriginal necessity. It is the worst kind of materialism! Emmons says that God does all the sins of men! and so he does, if his theory is true! Take a few tremendous specimens. “But since all their sinful conduct may be ascribed to God [the devil being very much at leisure,] who ordained it for his own glory [great ‘glory’ that!] and whose agency was concerned in it, men have no reason to be sorry that any evil action or event took place.”  Read and compare here the fifty-first Psalm, and Luke, 22 : 62, seriously. “If we ought to be sorry, all things considered, that any event has taken place, then it is utterly impossible that either God or his holy creatures can be completely blessed.” “The actions of men may be properly ascribed both to God and to themselves.” “He is said [which, in his sense of it, we

\* Dr. Emmons, one of the worst of interpreters, makes this mean the way of God with good and bad men equally and universally. It is plain assumption and perversion.



deny] to work in all men, both to will and to do, of his good pleasure ;" the text refers alone to saints ! " Mind can not act, any more than matter can move, without a divine agency," that is, without the producing agency of God in all its volitions, efficiently creating each of them. " If men do us evil, God is the primary cause of the evil." " If they need any kind or degree of divine agency in doing good, [☞] they need precisely the same kind and degree of divine agency in doing evil. This is the dictate of reason, and the scripture says the same. It is God who worketh in men both to will and to do in all cases without exception." This means Judas as well as John, and the devil as well as Christ. " And if he produces their bad as well as good volitions, then his agency was concerned in precisely the same manner in their wrong as in their right actions. It is upon this ground, and only upon this ground, [☞] that all the actions of men, whether good or evil, may properly be ascribed to God." In reference to the first sin of Adam, he says, " It was produced by a divine operation." The motives of Satan, a supernumerary there with Adam, " by a divine energy, took hold of his heart and led him into sin." The sins of new-born infants, too, are all solved as well, on this new and sparkling theory. " God now brings men into the world in a state of moral depravity. But how ? The answer is easy. When God forms the souls of infants, he forms them with moral powers, and makes them men in miniature ; he works in them as he does in other men, both to will and to do of his good pleasure ; or produces those moral exercises in their hearts in which moral depravity properly and essentially consists. Moral depravity can take place no where but in moral agents, and moral agents can never act [☞] but only\* as they are acted upon by a divine operation. It is just as easy, therefore, to account for moral depravity in infancy as in any other period of life." What a

\* This shows exactly what a moral agent is in his view. Shame !

doctor of divinity! What a metaphysician! What an interpreter of the oracles of God! What a pity that the whole assembly of divines at Westminster could not have gone to school to such a glorious theologian before they ventured to tell us that human sins come to pass, indeed, in connection with eternal providence; “yet so as the sinfulness thereof proceedeth ONLY FROM THE CREATURE, AND NOT FROM GOD; who, being most holy and righteous, NEITHER IS, NOR CAN BE, the author or the approver of sin.” Yet this is the divine whose metaphysics, doctrinal wisdom, and great piety, as well as talents, are so praised by other great divines—and indeed he seems to need all the praise he will ever get! Let any calm, intelligent scholar, that is, disciple of Christ, read and study, especially in the original, such passages as the following, in this connection: James 1: 13–17, 3: 10–18, Gal. 5: 22–26, 6: 7, 8, 15, 16.

If God is not perfectly THE AUTHOR OF SIN, on the theory of Emmons, then we can not conceive of any theory that justly involves such a consequence. If he is not, then is it owing to the fact alone, by him alleged, that God is not its similar or its approver. But this is wholly another idea. Suppose—I write it with awe and horror—that God produces, to answer his own ends, and as Emmons teaches, all the sin that ever was, or is, or ever will or can possibly be in the universe; he is then the cause of it, both efficient and final; and what is this but the author? Now if any man can go this, and not wince at it, we may only say that we are profoundly sorry for him, in itself considered and all things considered! God keep us all from so gross, and so hardening, and so impious a hallucination against his nature, and his truth, and the influence of his own Holy Spirit; against the whole analogy of faith!

On the theory of Emmons, we must aver that God is both THE AUTHOR AND THE APPROVER of sin. If he is not then the similar too, we confess the native danger of our mind as-

sociating it, as a consequence, not more morally terrible than logically legitimate. He approves of sin, all things considered; approves it positively in that relation of infinitude; views the universe hypothetically as morally ruined without it, and really perfectionated only with it; hence he aboriginally designed and desired sin, produced it creatively, keeps producing it, as infinitely desirable, all things considered; and, as *the Lord shall rejoice in his works*, so he enjoys it exquisitely, to all eternity, on that same ecumenical and economical basis, he and all the hosts of heaven with him! Is this our God?

Leibnitz, Lord Bolingbroke alias Henry St. John, Hume, Pope, and others of the infidel class, taught the same anti-Christian theosophy. Bolingbroke, indeed, was the patron deity of Pope. He invokes him for a muse in his *Essay on Man*, which teems with elegance and poison:

Awake, my St. John, leave all meaner things  
To low ambition and the pride of kings.

Afterward, mixing plausibility with fallacy, and truth with error, and eternal providence with Turkish fatalism, and sweet versification with moral death, he says much that is hugely and impiously false:

All nature is but art unknown to thee;  
All chance direction which thou canst not see.  
All discord harmony not understood,  
All partial evil universal good.  
In spite of pride, in erring reason's spite,  
One truth is clear—WHATEVER IS, IS RIGHT.

If sin ever exists, we aver, according to the word of God, that a more direct and impious lie, than that contained in the last four words of the quotation, was scarcely ever written or conceived!

The proposition that WHATEVER IS, IS RIGHT, may be denominated an axiomatic lie, or an illustriously lying axiom. Sin is, and sin is only wrong. Sin is right, according to the

laws of language and the nature and relations of things, in no sense whatever ! it is wrong, and only wrong, and wrong to all eternity. That God permits its eventuation, so to speak, in his system, because he could not, all things considered, consistently and wisely prevent it, we believe and know ; also, that he overrules it, manages it, counterworks it, punishes its doers, and pardons for it his penitent people, to his own perfect glory, is also true. But in what relation or degree is sin therefore right ? Its tendency and nature—are they altered ? meliorated ? or less bad as *malum in se*, *et malum prohibitum*, *et malum in omnibus*, *et malum semper*, *totum et solum malum* !

It is by such and the like specious philosophisms that great men “reconcile their sins with saving grace” and perish in their serene delusions. What a pity that great divines should become their helpers in the science ! I knew one, now, I trust, in heaven, through pardoning grace, indeed ! who on a special occasion undertook paternally to comfort some young converts with this philosophy. His thesis was, You ought not to regret your sins, all things considered, but only in itself considered ; nay, in the former relation you ought to be grateful, and offer thanks to God that you committed them all exactly as you did. Then he opened to them the beauties of Rom. 6 : 17 as his authority ; his own *quoad hoc* stupidity working with a mistake or two of our version, where the bold, idiomatic style of the original is very unhappily transferred, as it ought to have been translated only ; getting all its argument from a mere mistake of the version, which ought to be, delicately, thus : *But God be thanked that ye are not, though ye were, the servants of sin : since from the heart ye have obeyed that mould of doctrine into which ye were delivered* or cast ; as we say, in reference to metals in a state of liquidity or fusion, as poured into the mould, and thence deriving the *image and superscription* of their new existence.

If it were not *doing evil that good might come*, I should like, for the good that might come of it in the way of illustration, I should like to see a clever theologian undertake the task, *bona fide*, before a large assembly of co-worshippers. I would say, go it, sir, if you dare ! Tell God how much you thank him for all the sins, especially the worst, you and they ever committed ! Nay, *perform the doing of it* with a holy willingness to sin, and all that sort of thing—do it devoutly, do it thoroughly, do it intelligibly ; do it—if you dare ! Tell him how much better is the universe of being, for all the disinterested contributions by sinning, made to it in your own case and that of others so copiously ; and how willing you are, hypothetically, to go to hell, on the same principle and for the same sublime ends, thereby achieved and magnified throughout everlasting ages, Amen.

I am no novice, and no frigid speculatist, in the exposure of this theological deceit and malignity. I have seen it in the concrete, operative, and in many instances ; and I boldly write it—in my judgment no man ought to be sanctioned by the Church of God, as his minister for its edification, who holds that refined, metaphysical, and execrable jesuitry of theological wisdom. Generally, it would be as wise, and expedient, and as safe in the lower relations of national politics, and in a state of war, to send such an ambassador as Benedict Arnold or Aaron Burr to represent us diplomatically at the court of the hostile nation, the actual belligerent, and to manage our negotiations there in reference to a treaty of perpetual peace and amity. It is quite time that all personal regards and memories toward the living and the dead were solemnly postponed to THE GRAND PREVIOUS QUESTION, *what is the truth of God, and what do its interests require of us and our children ?*

In the free and popular language of the Bible, God is often said to do a thing, because it occurs in his multiform and holy providence, and not because literally he did it. *Solomon*



*built him an house*, it is said ; yet, literally, he did no such thing, neither he nor any other man. It was the joint production of many thousands of minds, and hearts, and hands. God's providence is manifold and wonderful, *upholding all things by the word of his power*. He is *wonderful in counsel and excellent in working*. To find him out to perfection is the result of no man's metaphysics. We are to recognize and worship HIM by faith ; not *through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ : for in him dwelleth all the fullness of the Godhead bodily ; and ye are COMPLETE IN HIM, who is the Head of all principality and power*. It is a pity that some disciples have no just conception of how COMPLETE IN HIM we are ; and hence they resort to their own elaborate ingenuity to frame a metaphysical key that is to open all the doors, by fitting all the locks, of revelation ; and they wonder that others value it not as they do ! But the lofty hierarchies that surround his throne, principalities and powers *put in subjection under him*, own him their HEAD AND CAPTAIN ; and till they desert him for a sublimer completeness elsewhere, may we be found ever HOLDING THE HEAD, in whom alone we can be COMPLETE, or have *good hope through grace*.

God is said to harden men, when they harden themselves, under his means and methods of mercy or of judgment with them, by voluntarily perverting those means. Thus the gospel is *a savor of death unto death* to thousands ; not because this is at all its proper tendency and fruit ; nor because God desires men to abuse it ; nor because it has no positive character and tendency of its own ; but because, as Watts correctly says, "unbelief perverts the same, to guilt, despair, and death." To this we may add, that God at length gives them up, as he says. Then they harden themselves fast, and he, in effect, hardens them, judicially, as seems good in his sight. They are thus the architects of their own undone eternity.

If it be not wrong, but right, for a man to love himself, the question may properly occur, on what grounds and for what reasons exists the obligation? We view it here as a practical duty, and not merely and originally as an instinct ineradicable of our being.

The true answer may evolve a grandly important principle, that is virtually excluded in the system of Emmons, and often foregone in the practice of its disciples. We answer, one ought properly and practically to love himself:

(1) Because the law of God commands it; and Emmons says at last, I AM WRONG in maintaining the contrary for sixty years.

(2) Because all other duties commanded resemble, and assist, and imply it, and could not and do not exist without it.

(3) Because, without it, one has lost his criterion of duty to his neighbor.

(4) Because, when rightly performed, it benefits one's self and others, and injures no being, but coincides with universal happiness.

(5) Because it would be preposterous to put love to others before love to one's self, and absurd to attempt the former in derogation, or violation, or exclusion of the latter; to incur in some cases a temporary inconvenience or privation for the sake of others, is to act only with large and enlightened, we say not supreme, regard to one's own best happiness.

(6) Because of one's own personal worth and importance as a creature of God, in connection with the necessary and the universal instincts of one's being and those of our species, holy or unholy, perversely or genuinely loving happiness.

(7) Because of one's constituted or incidental moral relations to himself; I alone of beings sustain those relations to myself, and I sustain the same to no other being—only similar or equal ones.

This last or seventh is the grand and momentous principle that seems excluded, or pretermitted, or condemned in Em-

monsism. To compare and weigh the objects of duty as to their intrinsic importance, or absolute and comparative value—a work to which no man on earth is at all equal or competent, seems to be the wisdom of that system. It may hence be philosophico-metaphysical in a sort, but it is not practical, it is not scriptural, it is not worthy of confidence. It excludes relations as connected with duties.

On the other hand, according to the gospel, OUR DUTIES RESULT FROM OUR RELATIONS. This is a proposition of universal truth, of prime and cardinal gravity. There is no such thing as duty without the antecedent relation, from which it flows. Hence wise men study their moral relations, all of them mutually, toward others from themselves, and toward themselves from others. *Thou shalt love*—an absolute command!—love whom? an abstraction—a possibility—a hypothesis—an idea? or what? Answer—THE LORD, THY GOD; the great ONE, who sustains to thee the relations of maker, owner, ruler, benefactor, preserver, judge, and sovereign disposer. And *thou shalt love thy neighbor as thyself*. But suppose his intrinsic or comparative importance be very inferior! Answer—That is nothing, or mainly nothing. The relation exists—he is THY NEIGHBOR. His proximity to thee makes him the proper object of thy beneficence. If he lived in some other world, and that unknown, or entirely out of thy reach, the relation could not exist, nor the duty either. If in no sense *thy neighbor*, he is to thee morally nothing; whatever he may be metaphysically—as a quiddity, an entity, a possibility, a phantasy, a non-entity, an ambiguity, or an absurdity. The relation between Paul and Nero made it the duty of the former to obey the latter, irrespective of his intrinsic character or importance. The relations of a man to his own family, especially to his wife, and parents, and children, make his duties to them inalienable; even if some others, and not our own parents, or wives, or children, are superior in all excellence. The moral bands that contain

and consolidate society depend on no impulses or preferences—on no capricious or variable causes. They are worthy of the Great Architect and Economist who made them.

So, also, the moral relations of each to himself, as prior, obey not an order of importance, but of practical propriety. It may be my duty to try to induce my neighbor to *repent and believe the gospel*; but it is MY PRIOR DUTY to perform the same myself. And common sense knows it! Nor have I any such relation to the piety and the salvation of another, as I have to my own piety and salvation.

Objection—But if I could see excellence, to which I have and sustain no real or possible relation, should I not be bound to love it? And if I should, how or why?

Answer—If you should level a rifle at an abstraction, and shoot it flying; and if you should see a system of metaphysics hanging by a cobweb to the wing of a gossamer, and careering through the atmosphere before the spirit of the storm; and if you should ever see excellence without seeing the person that is excellent, or whiteness without the thing that is white, or the quality real and tangible without the subject, or a mass of matter that had no gravitation, or a parliament of intelligences who know not or disbelieve that two and two are four; or if you should ever see folly that is not the property of some fool, or mysterious knockings with which the devil is not practicing his own mysterious mockings—stay, when you shall see these, and some other ontologies of metaphysical fanfaronade, and will report them, “may I be there to see;” because dreams and visions used to be so edifying! The question is too much compounded of hypothesis, and impossibility, and absurdity, and fustian, to deserve any more sober or formal answer. It is properly a logical *felo de se*, answering suicidally itself. I say, then, to the objector at last, as soon as you see that same excellence, I advise,

(1) That you remember some of the grave questions that illumined the intellections of the dark ages, as this: If an

actually existing insect is not quite as important as a possible angel? If a seraph can not pass from one star to another without at all passing through or near the intermediate space? Or, whether the peterity of Peter, or the johnity of John, or the shearjashubity of Shearjashub, be not a reality quite as capable of identification, if not as magnificent in the quintessence of its possible attributes, as the conception of the paulity of Paul? And—

(2) I advise that, as soon as the phenomenon appears, you should point your rifle at it, and—fire!

If in all this I have gone far to crush a foolery, I plead—not too far at all, if the foolery is only crushed. Sometimes the proper way, and the only proper way, of answering a question, is just to show, by analysis or illustration, that the question is silly or contemptible.

What now is that excellence or squalidity that has no subject, no object, no relation, no entity, and no possibility either?

My own salvation, under God, depends on myself, as it can depend on no other creature, and as no other creature can depend on it. I am obligated to obey the gospel, and be saved too, as I am not obligated, in reference to any other, that he should do and be the same. I can control my own moral actions, as no other creature can control them, and as I can control the actions of no other creature. The gospel requires each of us, in that *new and living way which Christ has consecrated for us through the veil, that is to say, his flesh*, to go to heaven; to know it; to have *the earnest of it in our hearts*; to walk in the light and the peace of its hope; and thus to allure others in the same supremely right way, intending to help their salvation, and consciously securing our own, BY CORDIAL CONFIDENCE OR FAITH IN WHATEVER GOD SAYS IN HIS HOLY WORD.

If all men would seek their true happiness where only it can be found, Jer. 2 : 12, 13, in God, how happy and how



holy would they all become ; possessing in Christ *the first-fruits* of heaven, and inheriting everlasting life. The consistency between individual and social happiness would be every where acknowledged and demonstrated. Simplicity of faith and practice would induce sublimity of usefulness and enjoyment. The system of God would be illustrated in the piety of men, and they would correspond with him intelligently and devoutly ; *who will have all men to be saved, even to come to the acknowledgment of the truth* : as I would render the passage, i. Tim. 2 : 4.

We may here relate an illustrative anecdote. It is certainly in point, as the reader will own. That it is credible and authentic, I am fully competent to affirm. I well knew the parties, all of them ; and trust they are now in a world where wisdom is perfect, and where grace in glory, and glory in grace, forever accomplish them, as the worshipers of God and the ransomed of the Lamb. I also knew the incidents and the facts ; I witnessed them, and well remember the occasion on which they occurred. The style and language of the colloquy is mainly, however, my own—not all of it !

But first there is a principle involved, which may here be stated and justified. It is this—blessed be God ! a man may be saved in spite of his philosophy. Many a good Christian is a bad philosopher ; and though his errors in opinion are no helps, but only hinderances to his faith, and, with a better philosophy, he would be a happier, and a stronger, and a better Christian ; yet his faith saves him, triumphant against those errors. This principle I fully believe, or I should not think that even a majority of the elect of God would ever get to heaven. There are persons known to us, who so live, and so pray, that no one, knowing them, can, on the whole, doubt their piety ; while they have some incidental faults, and some blundering and preposterous opinions, which, if the conditions of salvation were correct erudition, extensive science, and clear and true philosophy, instead of cordial faith

in the testimonies and the promises of God, would certainly condemn and destroy them forever. I bless God for his own gracious and glorious doctrine of faith in the name of the Lord Jesus Christ !

The preacher, on the occasion which I am now to relate, was meeting a county Bible Society in one of our rural neighborhoods, and a collection was to be made for the glorious object immediately after the sermon. His text was i. Tim. 2 : 4, and, in descant on the words *who will have all men to be saved*, good and lovely a brother as he was, he resorted to his philosophy for the solution of its difficulties ; instead of viewing it in a practical way, as the counterpart to the order, *Go, preach the gospel to every creature*. But we, who believe that *wisdom is the principal thing*, may have no objection to philosophy, if it be only genuine, and wholly of the right kind, baptized *into the name of the Father, and of the Son, and of the Holy Ghost, Amen* ; and so both subordinate and subservient to *the truth as it is in Jesus*.

The preacher was not so much an Emmonsite, as tinctured, almost unconsciously, with that philosophy ; and so demonstrating how insidiously it spreads, and how potentially it pervades and operates the very orthodoxy of our country, especially of New England, where he was born and educated ; and where, or here, as a son of that time-honored district of our nation, he was, in the main, only an ornament and a eulogium to his native soil and his venerable *Alma Mater*. Sound, and good, and devout ministers of the gospel, in spite of their imperfections, and even of their incidental faults, are an honor and a guard to the country—*reipublicæ decus et tutamen* ; instead of armies, and fortifications, and treasures, they are *the chariots of Israel, and the horsemen thereof*.

The problem that met him was to show how it is that God *wills all men to be saved*, and yet so many are lost. Oh ! quick as flash, and flashy as quick, he told us just how.

In itself considered, he desires and wills it ; all things considered, he desires, and wills, and infinitely prefers the contrary ; in reference, that is, to all the finally lost. And in his honest elucidation, he so extensively and learnedly showed how desirable it was for the good of the universe, that, all things considered, so many should finally perish, that one would think his demonstrations almost sufficient, not only to dry the tears that Jesus shed over the lost souls in Jerusalem, but even to rebuke those tears, as hugely unphilosophical—at least, as destitute remarkably, and quite vacant, of all the bloomer glories of his philosophy. What a pity that the preacher had not been wise enough to substitute something akin to those tears in his sermon for that philosophy—that ruined it.

After the sermon and the collection, two aged and respectable men, standing honorable and even high in the Church, on their return to their own homes, as pedestrians, thus communed : only that I would also premise that the esquire had been nurtured and habituated in such principles of parsimony, that others could hardly appreciate in him any better qualities which probably he possessed—his ideas being educated to circulate several times round the circumference of a pica-yune, before he could consent to part with it, ordinarily, even to God himself, as represented in his cause. I give the dialogue, virtually, just as it actually occurred, sometimes the very words.

*Neighbor.* Well, 'squire, we had a good sermon to-day from that new preacher. I have heard much of him, and so I desired to hear him. He seemed to make his points clear.

*Esquire.* Did he answer your expectations ?

*N.* Yes, partly he did, partly not. He is a smart man, however, and seems to know every thing—only he was rather too learned and too metaphysical for me. And, speaking plainly, after all, I should have liked him more if he had been more in earnest as to his object, if he had any. Per-

haps some commoner preacher would have benefited more the cause, and made us more value the Bible, and more feel the importance and the blessedness of giving it to others. There was a kind of a wantage in it.

*E.* I was struck with his argument, and I own the power and eloquence of his reasoning. But it still seemed to lack something, I scarce know what, to make it a first-rate sermon for such an occasion. He had many ministers to hear him, because he was so great, or so new, in these parts; but I thought, somehow, that I could name any one of five or six there, not half so celebrated, or honorable, or learned, or traveled as the preacher, who would have surpassed him, at least in a useful and effective discourse. How large a collection was it?

*N.* Not very great, I think. The people gave in a languid way, though there were so many in his audience. However he might have enlightened their understandings, he certainly did not rouse their affections, or move their feelings at all.

*E.* Whitfield used, they say, to get large collections from his auditors, by inducing them to double, treble, or quintuple, successively, what they at first thought to be the maximum of all propriety and power. I certainly gave no more than I at first purposed, but less only; and this, I thought, his argument authorized and taught, in itself considered.

*N.* Why, how is that, 'squire? Or, would you say how much you did give at last, or how much you purposed to give at first, so that the difference may appear? For one, I should just like to know.

*E.* I went there expecting to give a dollar to the cause. But when I heard what he said about the benevolence of God, I altered it, and finally gave sixpence.\* So there you have it, just the truth.

\* Six cents.

*N.* Why, 'squire, you don't say so ! Why, was that right, do you think ? You—gave sixpence !

*E.* Well, I listened to his reasoning about willing them all to be saved, and then willing that so many should perish, and proving it too, that they ought to perish ; and it altered my views ; and so I said, In itself considered, I would give this dollar ; but, all things considered, I prefer to keep it : since otherwise, it seems to me, I should either be more benevolent than God, or should be counteracting his preferences, on the whole.

*N.* And so, 'squire, you gave—sixpence !

*E.* Yes, I did ; I have my dollar yet safe with me.

*N.* Well, I wish the preacher only knew both the fact and the reason of it. How much he got in the aggregate, I do not know. But if the effect answered to the cause, I should think that, all things considered, the collection was a very slim one.

*E.* I feel not quite sure that I did right, after all.

*N.* I feel very much as you do on that point, 'squire.

*E.* Then I think I went according to the doctrine.

*N.* And yet, in itself considered, it seems a pity that you did not give your dollar to the Lord, when you purposed at first to do it, and then leave other matters to Him, to take care of them all as He knows how, and save as many as He sees good, at last.

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Before I leave the subject, there remains to be viewed one result of the system of Emmons, which I have myself witnessed in actual life, and in many instances as connected with its injuries. I speak of it as a fruit of the system for these reasons,

(1) The men who exemplified it were characteristically saturated with the system as its devout admirers.

(2) They professed thence to derive it, and almost said



that the millennium could never come till Emmonsism should bring it ?

(3) I never heard of any others so occupied or influenced.

(4) It is my deliberate conviction that the system naturally inspires, and legitimately warrants it as its own fair result.

It is their own theologico-experimental problem—how shall I rule it so as always to have “ a holy willingness to sin,” and no other willingness than a holy one ? Oh ! Bishop Butler, President Edwards, Dr. Chalmers, or who can tell us ! who solve it ?

They saw the beltistic excellence of their sins, all things considered ; and some of them, as self-love was such a sin, were pragmatically ready, and hypothetically desirous to conditionate their eternal damnation in honor of the sovereignty of THEIR God, *in majorem Dei gloriam*, to the everlasting benefit of the universe, or being in general. This gave them a very serene or a very severe delight and consolation in memory of their sins, exactly so far as they had committed them ; which consolation became rather a perfidious element, sometimes in their economical and actual management. They had some reason, as it now and then appeared, to fear that their disinterested contributions to the good of the whole in that way might be rather superabundant, somewhat more than was theocratically requisite in the best possible system. Besides, their serenity, so self-sacrificing in sinning discreetly, just *quantum sufficeret*, in order to that end, was sometimes disturbed by a non-metaphysical twinge and a rather rudely-taught and uncivilized remorse of conscience ; a twinge that abruptly told them, “ there—hold ! enough, possibly just a little too much of it ! ” and hence the grand desideratum—to know what, and how much at all times, and then to do just enough and no more, just such and no other, in one’s ordinary practice. Hence the problem, so marvelously difficult to solve, about this *terra incognita*, or moral El Dorado, of a HOLY WILLINGNESS TO SIN ; *monstrum—cui lumen ademptum* !

*Wisdom that cometh from above, is this ?  
 The way of piety to endless bliss ?  
 Rather 'tis false, factitious, counterfeit ;  
 In learning's costume an ignoble cheat.  
 It vilifies the holiness of God,  
 Or is what truth and grace may not applaud :  
 Its light extinct, or into darkness changed,  
 And all its sympathy from Christ estranged.  
 We leave its subtleties, take wisdom's road,  
 And search THE SCRIPTURES for the path to God.*

The expression in our version, *I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh*, has been a great *crux interpretum*, or plague and shame to interpreters, in almost every age and place where its exegesis has been attempted. Dr. Chalmers waves its hermeneutical analysis, and treats it eloquently and well, but in a practical way alone. With Dr. Emmons, Dr. Hopkins, and their class, it has become a grand rallying point, and a normal demonstration in their favor. But have they interpreted it correctly ? Their argument is, that Paul was willing, conditionally, to be eternally damned\* for his brethren, if that could save or benefit them at all, as the result ; that this is, in its own nature, a specimen of genuine holiness or benevolence, and virtue divine ; that it is written as an example and a standard for our imitation and trial ; that any man, who has none of the same, has no true religion ; that we ought to examine ourselves in view of such a test, and not hope at all, unless we can stand it ; that this is an instance of what they mean by disinterested benevolence ; that nothing but selfishness can have any objection to it ; and that, as it is a fact recorded here for our instruction, and in its own nature perfectly cardinal, it ought to be used and magnified in the Church of God, by preachers and hearers, as the grand and superlative test of Christian character, incomparably superior to the diluted and insipid specimens or-

\* Pronounce in two syllables, dam-ned.

dinarily in vogue in its place as its rivals and its substitutes.

In reply to all this, we aver, with positive conviction, that all their reasoning is based on moonshine, stupidity, and intolerable blundering; that Paul never thought of such ineffable monstrosity of nonsense and impiety; that the original contains or asserts no such thing; that, of all the theoretic ventures about its native sense, the views of this school are incomparably the most stupid and the worst; and that there hardly ever was broached in the Church of God an error more enormous, a position more abominable, or a hypothesis more impossible than theirs.

It is only a poor shadow of an excuse for their error, that our rendering is, indeed, as ungrammatical, as untheological, and as unreasonable, as it well can be. Why did they study Greek, if they never use so richly a professional acquisition? If also the science of hermeneutics, or scientific interpretation, can not render the true sense, then can it never be demonstrated or known on the earth. It is another shadow of apology, that interpreters of eminence, ancient and modern, foreign and vernacular, so blunder and so differ, as a general thing, in regard to it. In our own country, we have Barnes, Stuart, Hodge, all different; and all wrong—as we must take leave to say, in attempting its exposition.

All our present punctuation is modern and uninspired. Yet punctuation is commentary. It affects, modifies, often determines, and sometimes hugely perverts, the sense. The writings of Paul abound in figures of speech, orientalisms, ellipses, parentheses, and hyperboles, in wonderful fullness and singular variety. Here, especially, a parenthesis occurs; which, duly indicated and observed, and the other and related parts just rendered with school-boy's common sense, when he knows his lesson, the sentence then is indeed emphatic and remarkable—but it ceases to shock our moral consciousness; to rebel against the analogy of faith; to perpe-

trate absurdity ; or to dictate a test of piety, which, we are sure, no man on earth or in heaven can either stand or go, who is neither deceived, nor inconsiderate, nor lunatic, nor in sport, nor an active hypocrite—and then he can not, either ! We would so render it : Brethren, *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart—for I myself was glorying to be anathema from Christ—for my brethren, my kinsmen according to the flesh, who are Israelites, and, as such, so specially preferred and so grandly distinguished in the sovereign providence of God.*

On this I remark,

1. That the idea of suffering perdition for the Jews, the mighty monstrosity of the Emmons view, is here justly vacated and forever precluded. He was sorry so intensely for his brethren ; not wished perdition to himself on their account, as if sin and folly could be their salvation ! The great blinder of eyes here has been to associate two elements of thought directly which have no direct relation to each other at all ! These two are, his intense grief and his being anathema from Christ. Whereas, the former, not the latter, is *for my brethren, my kinsmen according to the flesh* ; that is, his sorrow was for them—not his anathema for them ! His *anathema from Christ* is only a great and accessory idea, connected with the intensity of his grief ; as if he should say, I grieve for them so much, and so intensely, because my memory supplies me with experimental recollections of their present, drawn from my own past—since I was, previous to my conversion, exactly in their horrid predicament ; I was alienated, infatuated, *treasuring up wrath against the day of wrath*, and cumulatively ripening for ultimate destruction. Why, then, should I not feel for them with intense affliction ? They are my countrymen, my kinsmen, my virtual brothers and sisters of the progeny of Abraham, Isaac, and Jacob !

though now repudiated by the God of the patriarchs for their cardinal impiety in rejecting the Messiah ; and nationally are they, as I also was, *anathema from Christ*, whom *they crucify to themselves* afresh, and *put him to an open shame*.

2. That the idea of such a sacrifice is all absurdity, except that it is such impiety also. What could it do for them, if it were performed ? What congruity, fitness, or proper argument in it ? Could it atone ? or absolve ? or sanctify ? or benefit them at all ? It is only incongruity, and abortion, and impossibility, instead of credible doctrine. Why prefer the worst of all possible alternatives ?

3. It is most horrible in its relation to the cross of Christ, and the love that fixed HIM to death on that horrid gibbet, for our salvation. It eclipses as well as disparages INFINITELY the Savior, in comparison with the greater self-sacrificing of his disciple Paul. The former, our precious Redeemer, *laid down his life, that he might take it again* for us ; the latter desires to be an eternal anathema from salvation, for his countrymen and his kinsmen—especially as it could do them no conceivable good, but harm only, should he attempt the impossibility and the nonsense, or even should he perform it ! But, says Christ, GREATER LOVE *hath no one than this, that one lay down his life for his friends*. Nothing is plainer than that, in the view we oppose, the love of Paul JUST INFINITELY AND ETERNALLY transcends the love of Christ ! If this *reductio ad absurdum* will not answer, we care not for any other consideration. But we observe,

4. That the translation is very incorrect and faulty, no matter how induced.

*First.* The word *wish* is unhappy, as specific for generic ; since the original word *ευχόμεαι* is generic, and means several other things, as glorior, jacto, dico, opto, affecto, precor, ostento me esse, ago quasi, and so forth ; each of which is perhaps superior and preferable.

*Second.* The mood is false in our version, as badly sug-



gestive, and as conditional—*could*. IN THE GREEK, IT IS INDICATIVE SIMPLY ! not optative at all ; not subjunctive, not potential, not hypothetical, not conditional at all. It simply asserts a fact that was—and so it should be rendered in English. It is a direct historical averment of what he was doing ! The tense is simply imperfect, or past present ; as, *I was so acting, or showing, or affecting*, at the time of which I speak.

*Third.* The object of the verb is factitiously supplied in our version, and exists not in the original. What did he wish ? oh ! *that myself were accursed from Christ !* that is, *wish myself to be accursed*. No such thing ! nor the shadow of it, in the original.

*Fourth.* The subject of the verb is attenuated and lost, making the object of it false in an alien gloss. In the original, the subject of the verb is very emphatically and eminently Paul himself ; *ἡυχόμεν γὰρ ἀντὸς ἐγὼ* ; the verb of affirmation put first, and then the emphatic nominative. It is literally *I myself*, or *myself I* ; yes, even I, who now am going to glory, and nothing *shall be able to separate me from the love of God which is in Christ Jesus our Lord*, even I once acted as madly, and as desperately, and as impiously as they do ; yes ! *I myself* did the same sin and folly ; actually *I myself gloried to be anathema from Christ* : and hence my grief is experimental for them, who are, as I was—but am not.

The whole of Macknight's theory rests on a grammatical assertion, bald, and unsupported by the shadow of a reason—*refutatione indignum est*. There are plenty of Jews and other infidels, alas ! who show this very desperation at the present day. *All they that hate me LOVE DEATH* ; they love to be anathema from Christ. That is, they practically do it. They act as if that were their motive ; since they use the very means to that end, and insure that result as certainly as if they aimed at it alone. In general, the whole Jewish

world are now glorying to be, as they actually are, anathema from Christ. John, 3 : 18 ; Rom. 10 : 1-3, 21 ; 11 : 14.

Fools that against my grace rebel,  
Seek death, and love the road to hell.

In the strong language of a natural, and especially an oriental rhetoric, *they all glory to be anathema from Christ*. They do this practically, and they may all achieve it ultimately. Hence each that was doing it once with them, and now repents of it, will naturally have deep, experimental sorrow for them in his heart, especially for his near relatives ; the more intense as he better recollects what himself was and did, when exactly in their sympathy and madness ; and as he loves them intensely, on every natural account, as his own flesh and blood.

One test of a parenthesis : abstract it, put the extremes together, and the sense is good, even if seeming incomplete ; thus, I have agony in my heart—for my brethren. Then insert the words or sense ; thus—for I myself was once as bad, and acted with a desperation as tremendous !

In this strong style of speech there is still a naturalness of figure, a metonymy of the consequence for the aim, as if one meant to do that, in purpose and in plan, which he does in result and in fact. The schoolmaster reproves his pupils for their inattention and their sloth, saying, Do you mean to be grown fools or simpletons in a few years ? since such will be the consequence of your present actions. A general in the field chides a false movement of his colonels ; thus, Do you desire to help the enemy ? Why will you be such traitors to your country ? But all these specimens, though illustrative and analogous, are weak, we own, compared with that career of desperate madness in which sinners, defying the word of God, act voluntarily and wantonly, as if they gloried to induce that perdition which is the certain consequence of their reckless unbelief. Hence rousing and terrible language is there in place, or it never can be. *Ye put it from you, and*

*judge yourselves unworthy of everlasting life; that is, ye do this practically — ye act as if ye meant it — ye perpetrate spiritual suicide—ye crucify the Son of God afresh, and put him to an open shame; ye act as if glorying to be anathema from Christ.*

If one object that they never mean to do this, have no such thought or aim; I reply, true; but,

(1) This is the natural and the necessary result of their chosen course.

(2) Of this the evidence is superabounding, and the certainty divine, in the scriptures of truth.

(3) Sinners are fully warned of their hastening doom.

(4) They are perfectly free and active in prosecuting the means to such an end.

(5) Their ignorance is guilty and voluntary — *of these things they willingly are ignorant.*

(6) The desperation of such a course is without all parallel conceivably in the universe of God; and the strongest language of description, remonstrance, and protest is only weak and poor to do justice to its horror and its crime. They practically *glory to be anathema from Christ.*

But why asseverate so solemnly? why begin with such a spontaneous and terrible oath? Answer—

On the scheme of Emmons it were just infinitely disgusting, revolting, effete, absurd! But—

The Jews, of whom, rather than to whom, he here writes, hated him with a terrible malignity. Reason, nature, and history would anticipate only a vengeful retaliation. But grace gave him very different affections; at once kind and God-like. This was singular, almost incredible; and if true, demonstrative of the glory of Christ in the gospel. Well, says the apostle, it is rare, but yet true. *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart—for my brethren, my kinsmen*

*according to the flesh, who are Israelites ; and so onward to the culmination of the glorious climax in Christ, who is over all, God blessed forever.*

In reference to this view, which we are sure is the only probable or true one, I must here relate a very important and illustrative fact. In the month of June, 1829, not very long before *Stuart on Romans* appeared, I was at Andover, and dined with the learned and the excellent Professor Stuart, alone. The conversation turned on this very passage. He exacted my view, and I gave it, just as it is here, for substance of doctrine. I expressed the hope that his forthcoming volume would settle the matter with this celebrated and difficult passage. After hearing my view, this was his commentary on it, as follows :

2. On your view, my dear sir, I can say, that, in general, I approve it. It is at once reasonable, hermeneutical, and practical. I have, on the whole, but one objection to it.

1. And if that one could be answered, you would think it then the best view ? Is it so, my dear professor ?

2. I certainly should, since there is but one objection to in of any respectability known to me ; yet that is a great one.

1. My dear sir, let me hear it ; this is much, from you.

2. It is this—the sense it gives to ἀπὸ, *from*, in the passage. I think *from* implies not distance only, or existing separation or antagonism ; but antecedent inbeing, or that he was in Christ at the time of his wish or glory to be anathema *from* him. If this be so, it is fatal to your view.

1. And if it be not so, my plan of interpretation is endorsed *the best*, by the honored and the learned Rabbi Moses, of Andover ! I would be modest in your presence, my learned and honored friend, but you will allow me also to be free where the truth is in question. Well, then, I am surprised at your objection ; and view it only as flax to the fire, if tested in the crucible of the *usus loquendi* of scripture or the classics. 'Απὸ is used there just as *from* in English, in kind if not in

quantity of instances, for distance or difference in comparison, with or without all antecedent inbeing, conjunction, similarity, or relation. The sun is ninety-five millions of miles *from* the earth; our modern pretenders, lords in lawn, are vastly different *from* the primitive apostles of Christ; I revere the ancestors *from* whom I am descended; we are some twelve thousand miles or more *from* our antipodes; our northern explorers in the arctic regions will always remain many miles *from* the central pole; may we all be kept *from* neology, and popery, and Emmonsism.

2. Well, now go to scripture.

1. I will; but there you seem to me like our Baptist sages on the text, *he went up straightway out of the water; from it, ἀπὸ*. There they see, through their imagination, not only "antecedent inbeing," but the previous piety and luxury of a total submersion in the wave of the Jordan; as the whole charm of their lamentable blunder, and their blinding self-commitment, and their shameful schism, and their fatiguing childishness. But the innocent preposition teaches no such thing, as you know; any more than his *going up into a mountain, εἰς τὸ ὄρος*, means, he burrowed into it a mile or so under ground. Besides, my dear sir, in that same chapter, Matt. 3 : 7, John the Baptist says, *Who hath warned you to flee FROM the wrath to come?* ἀπὸ; not a case of antecedent inbeing, this! In Acts 13 : 8, we are told that *Elymas, the sorcerer, withstood them, seeking to turn away the deputy FROM the faith*. Now *Sergius Paulus, the deputy*, though a *prudent man*, was a heathen; and neither was he antecedently in the faith, nor the faith in him; no inbeing here, in the *usus loquendi* of ἀπὸ. *Looking diligently lest any man fail of the grace of God*. Heb. 12 : 15. To *fail* here, *μὴ τις ὑστερῶν*, means to come short of it; to be almost time enough for the boat or the rail-car, but just too late; just to miss your passage; just to fail of it, or *from it*; ἀπὸ. No antecedent inbeing here! This is certainly usage,



scriptural usage ! as they are all now anathema ἀπὸ Christ, who do not obey the gospel, and for them in sympathy, we all, who love him, ought more intensely to feel ; and then, I deem it, we should all the better know *exactly what* Paul meant in his tears of blood shed for his countrymen—especially in memory of his former self ! But, my dear sir, forgive me for protracting the argument with you ! I must say that your objection is not tenable, nor, for once, is its basis true ; and I come to the result, that, *te judice*, my view is “ the best every way ” that Moses Stuart ever knew !

2. That seems very fair, and I will think of it.

1. I hope you will—on the principle, *si quid novisti rectius istis, candidus imperti ; si non, his utere mecum*.

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Hereabout our collocation ended ; and soon appeared his volume on the principle, *illo in loco*, of antecedent inbeing !

Non invideo ! miror magis.

That Paul should ever have had such a spasmodic *rabies* of transcendental rodomontade and stultiloquent benevolence\* after his Christian regeneration, I hold to be, *à priori*, of all fantasm the wildest ; transubstantiation and apostolical succession themselves—almost—postponed to it. This is more probable, as it occurs after taking an oath of veracity, so solemn, beyond all common precedent, as to preclude all such frightful and impious extravagance, under the notion of oriental hyperbole and poetical impressiveness. *By their fruits* is a criterion of principles as well as persons, and it is one that utterly condemns the notion of Emmons. Is its fruit to holiness and edification in the gospel of Jesus Christ ?

Besides, the case of Moses, *Exod.* 32 : 32, is not at all parallel. Emmons quotes it as one of his hobby texts, “ Blot my

\* A strange specimen of words, I own ; but put for a stranger and a more uncouth specimen of thought, a rare and a perfectly abominable absurdity !

name out of the Book of life." This utterly alters the words and the sense. *The Book of life of the Lamb* had nothing to do with the argument. The expression is merely proverbial for "forget me;" or, as we say, such a one blots me from his book: meaning, I am not in his favor, as before. The answer of Moses plainly refers to the proffer of God to promote him, instead of them; which Moses, as the typical mediator interceding for them, personally declines—preferring, in that respect, comparatively, not to be remembered in his ways! 32 : 10. But they pervert one reciprocally to help the other, and thus fortify their most unedifying and anti-scriptural extravagance. In the mean time, it does immense damage to the souls of men, *doing evil, and only evil, and that continually*, under the sublimest assumptions of wisdom and holiness.

May I be permitted here a general reflection? Possibly it might, or might not, be readily conceded to a Christian pastor and a practical minister, who has seen some service in the Church of God. It is the constant and the paramount need of the principle and the influence, in large measure, of COMMON SENSE and PRACTICAL VIEWS, rather than a serene scholasticism, in the interpretation especially of the written oracles of God. Learning is great and good, and very desirable in its place and in its use—not out of its place or in its insidious abuse. Some men are so learned, so full of books, of theories, of rules and exceptions, of immense philology, of technology, of pneumatology, of psychology, of ontology, and all the ologies, with hypotheses and opinions of great men, that their common sense collapses in a foreign and an imposing presence; and their plethora of authorities and erudition, *ut helluones librorum*, prevents the action of their own judgment, and precludes a just originality of thought—so that their opinion, if they have any that is their own, is a conglomerate of all their reading; as stationary as a weather-cock; as true as an old Turkish time-piece, made,

as we are truly informed, to announce twelve whenever the sultan was ready and in humor to give his fiat, for the resounding of the gong, as the signal, the oracle, the fact.

All the commoner theories on the passage in question are condemned by the rule of *the fruits* and common sense ; so far are they from practical, natural, probable, useful, on the principles of the best biblical interpretation. They are vastly unprofitable, therefore, and even derogatory to the high and plenary inspiration of the written word. Yet what is more common or natural than for an honest Christian philanthropy, in persuading and *beseccing men to be reconciled to God*, to refer with humiliation to its own former experience ; its recollection of its own confused madness in a previous state of *alienation from the life of God* ? nor is it wonderful, if such an eloquence as Paul was wont to exemplify, in this or a similar relation, should teach the tremendous folly and the impious suicide of all the rebellious enemies of God, by citing and impressing his own example of astonishing anti-Christian zeal and desperation ; characterizing it as if glorying in the destination it was inducing ; as if acting with a direct aim to the consequence so real of his course ; as if coveting the condition of being forever—*anathema from Christ*. Acts, 9, 1–4 ; 22 : 4, 5 ; 26 : 9–11 ; i. Tim., 1 : 12–17.

I subjoin the remark that Emmonsism is a dreary, an isolating, pre-eminently an unjoyous, and a comfortless system. The coldest and the most dissocial religionists I have ever known, preachers and people, in the ranks of the orthodox ; the most incapable of private friendship, and the most destitute of the social and the domestic loves and sympathies, their humanities and their home-born affections all exsiccated, and precluded, and gone, I have seen, known, and marked, among this especial class, as properly of them. I could distinctly trace their frigidity, their rigidity, and their aridity to the system that formed their characters. It has

almost ruined them for all amiableness and all usefulness. I could give instances and names.

Nor toward God did it seem, as I have often explored it in them, a particle better—they are not happy in God, they can not be. “IF I AM NOT SAVED, OTHERS WILL BE,” is the genuine result—the whole of it. And is this the proper fruit of reading the scriptures? which were *written for our LEARNING, that we, through patience and COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.* *The fruit of the Spirit* is ascertained to us in nine especial graces, of which the first three, and the substance of all the others, are, LOVE, JOY, PEACE. These are the elements of substantial and eternal happiness, as well as holiness.

A system that can not legitimately inspire happiness or make its disciples joyful in God, *rejoicing in hope*, is not the gospel. The most edifying and comforting book in the world is the Bible. Yes, for consolation and joy to the soul, there is nothing like it. It is incomparable every way; and no one should be content to lose so much direct and genuine happiness as he must who allows himself in the sin of ignorance, touching the matter and the manner of the Book of God. There is no proper substitute for it—or if, gentle reader, you think you have found any, burn it, for your own better edification. Christianity longs for the proficiency of its friends in joy and goodness—that *their hearts might be comforted, being knit together in love, and to all riches of the full assurance of understanding—that every one of you do show the same diligence, to the full assurance of hope to the end—now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost—the God of patience and comfort—rejoice in the Lord always, and again, I say, rejoice—for the kingdom of God is not meat and drink, but RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST.*

But these exhilarating and jubilant affections are not at

all the fruit of his gelid metaphysics, or of the gasconading and the assumption of any of the schoolmen. Scholasticism, in some of its multifarious phases, affects supreme intelligence, and a perfect oraculous mastery in religion. Its idol is philosophy, assumed their own. We are warned to *beware* of its sway and its deceit.—Col. 2 : 8–10. After all, it is literalizing and short-sighted. Its magic is contracted, its gyromancy contemptible. Learning has its highest function, as well as its purest nature and its richest honor, only as coincident with revelation, because taught by it and subordinate to it, in all its proper and its genuine manifestations.



## ATTESTATION.

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HAVING accompanied my friend and pastor, Rev. Dr. Cox, on the occasion here described, I am constrained in duty to say that I view the account given of his interview with the Rev. Dr. Emmons as substantially true and correct. The admission of error I heard him make, as here it is correctly narrated. The singularity and impressive nature of the whole scene were fitted solemnly to impress me, as they certainly did at the time ; and though fourteen years have since flown over us, I find my recollections sufficiently vivid to authorize me in this act as a witness.

LOWELL HOLBROOK.

*Brooklyn, New York, Aug. 11, 1852.*

P.S.—The coincidence is strange, but wholly undesigned, and was not known or observed till some time after the above was written, that fourteen years *exactly, to a day*, mark the period since the interview to the date of this document.

It is strange, too, for an author to anticipate doubt or impeachment to a fact which he avers and witnesses in this way ; but stranger was the fact itself, and this may well account for the mode and the fact of anticipation.

SAMUEL H. COX.

*Brooklyn, New York, October, 1852.*

# INTERVIEWS

WITH

## JOHN QUINCY ADAMS,

PRESIDENT OF THE UNITED STATES:

SEPTEMBER, 1825.

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Hath not God made foolish the wisdom of this world?—1 *Cor.* 1 : 20.

The foolishness of God is wiser than men.—1 *Cor.* 1 : 25.

The depravity of men is total ; since we are destitute, as fallen creatures, of all real virtue, till, obeying the Gospel, we are sanctified by the Spirit of God, and so conformed, in some degree and for the first time, to the law of God as the rule, and the glory of God as the end, of our actions ; previous to which simple, but great and wonderful change, our depravity deceives us and others, working its spirituality of evil deceptively, latently, speciously, and not less efficaciously, to make us the voluntary captives and the desperate victims of dominant transgression and all its penal consequences. This is plainly the testimony of God in the Scriptures, though it is opposed enough by unregenerate men, and in all unreasonable ways enough, to increase, if possible, the proof that amply sustains that humiliating article of our faith.—*Anon.*

Other acquisitions may be requisite to make men great ; but be assured the religion of Jesus is alone sufficient to make them good and happy : \* \* \* a religion which has been adorned with the highest sanctity of character and splendor of talents, which enrolls among its disciples the names of Bacon, Newton, and Locke, the glory of their species, and to which these illustrious men were proud to dedicate the last and the best fruits of their immortal genius.—*Robert Hall.*

No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. \* \* \* The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained.—*Washington.*

True patriotism and true piety are very congruous, as well as ornamental, when seen united in an American citizen.—*Anon.*

Valet ima summis  
Mutare, et insignem attenuat Deus  
Obscura promens.—*Hor.*



## JOHN QUINCY ADAMS.

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THE fame of this great man belongs to the American nation. Among her *proceres* of the Revolution, or, rather, of the age next after it, he figures as a star of the first magnitude. His lustre is original, characteristic, real. As a scholar, a statesman, a patriot, he belongs to the first class, and distinguished there in the constellation of our country's greatness. From March, 1825, to the same month, 1829, he officiated as the sixth President of the United States of America; and now, 1852, the thirteenth acting in the administration of the government, it may be said that a better informed reader, writer, and thinker, on the whole, never illustrated that high place of magistracy or occupied more luminously the seat of WASHINGTON.

All this, however, respects his secular character. We propose as CONSIDERATIONS, some of them, perhaps, implying each other, yet with a view to distinct reference in subsequent places, the following seven questions:

- (1) What was his interior man?
- (2) Was he a Christian?
- (3) Was he a regenerated person, according to the conversation of the Son of God with Nicodemus?—John, 3 : 1–21
- (4) What were his religious views and sentiments?
- (5) Is he now in glory, among the ransomed of the Lamb?
- (6) What will be the influence of his memory on the Christian piety of his country?
- (7) If not an infidel, like Jefferson, was he a sound Chris

tian, like Jackson,\* before he left this probationary theatre and met the awful experience of the eternal world ?

One's secular is as distinct from his spiritual character, as the ignorance of man compared with the knowledge of God. The two are, indeed, related ; not identical. By one's spiritual character is meant—what man is in the sight of God, as related to the truth of revelation and the hope of immortality ; as a lover of God, or as a hater of God ; as obeying the gospel in the only right way, or as disobeying it, finally, in any way ; and as prepared, on the whole, for the glory of heaven, or as not prepared for it.

The secular character is that which obtains among men, depending on outside views and human estimates, often triumphantly high—where the spiritual character is low and false, and incapable of the divine approbation and reward.

Of character here two things are to be remembered :

*First.* Its only proper arbiter is God.

*Second.* He will decide at last, absolutely and independently, according to his own truth, published to mankind ; since he can not contradict himself, in time or in eternity.

Of the seven questions stated, this treatise refers mainly to the fourth alone. It is, indeed, related to all the others—as is each other to each of them ; and the mutual relations of them all are intimate, though not alike in form legitimated to our inquiry or decision. As to the fifth, we must leave it entirely with God, and refer it, *ex animo et mecum et tecum*, with solemn reverence to the developments of eternal judgment. We should remember, however, that *there is no respect of persons*, places, titles, or circumstances *at the judgment-seat of Christ*. This we shall, sooner or later, all know and experience. Nor do we omit to treat the fifth question because we view it as trivial, or as wholly unlawful, or as

\* After retiring from public life, he professed the religion of Christ, and died happily, in full communion, as an honored member of the Presbyterian Church.



characteristic of low and sordid principles ; or, as if it were not the very one that, by a necessary law of thought, as it were an inexorable instinct, recurs first or second to the mind, when the death of any individual is announced to us—especially if he were esteemed by us, or were a personage of distinction and eminence. It is comparatively the only important question that can be asked of one who has made the transition from time to eternity ! Alas ! how soon—soon—soon—shall the writer and the reader be there. In less than the circle of one year, this October, 1852, how many great men, a cluster of them, have gone to their account—as the King of Hanover and the Duke of Wellington, in Europe ; as Calhoun, Woodbury, Clay, Webster, in our own country ; to mention not thousands of others.

It is my present design to relate the substance of a prolonged interview, or series of interviews, with President Adams, in which the topic was religion, and mainly religion alone. It lasted for many consecutive hours, with several occasional interruptions, and with a singular frankness and honesty, perhaps, on both sides. As to his errors, which seemed, indeed, great and even cardinal, I would remind the reader of two concessions, of which my own thoughts sincerely are, and this narrative may be, rightly availed.

*First.* How much of what he said was for the sake of argument, or merely to educe reply, or for the end of experiment or amusement only, I am unwilling to assume, or to decide, especially in the aggregate. How it struck me at the time, the reader may infer as we proceed. I indeed have, even when it may not be necessary to *show, mine opinion.*

*Second.* As the conversation occurred almost a quarter of a century before his death, it is possible that his views may have changed ; as some say or think that they altered for the better previous to his exit from the world.

On the seventh question, it is very certain that he never deliberately intended to be an infidel. His eloquent and

learned lecture ON FAITH, which, with many others I heard him deliver, in this city, November 19, 1840, was prepared expressly, as he personally assured me at the time, to counter-vail some of the more recent tendencies and demonstrations of transcendental and rationalistic impiety, which then were fatiguing the patience of Heaven, and figuring impiously before the country : by which, however, I mean not to express approbation of its doctrines, or its competency on such a theme. On the contrary, it must be viewed by all correct judges, by all enlightened Christians, as exceedingly imperfect, superficial, and vulnerable.

After the conversations of the interview, which I am now to describe, Mr. Adams, whether gratified or not, whether benefited or not, was, I am very sure, not personally offended. He saw me often in his subsequent life ; he frequently, or rather occasionally, attended on my public ministrations, both in Washington and New York, and always seemed courteous and affectionate. On one occasion, when my theme was *the miracles of the gospel—their credibility*, and when I attempted a direct answer to the argument of Hume, and in a way, perhaps, quite novel and extraordinary, Mr. Adams was pleased to express his approbation, as it were not proper for me to relate ; yet, as an implication that he believed those miracles, it was a specially grateful and memorable response. February 27, 1844, he presided in the House of Representatives at Washington, where, as a delegate of the American Bible Society at the time, I addressed him in the chair, supported by the Hon. John M'Lean, of the national judiciary, at a meeting of the Bible Society of Washington ; on which occasion, his address, as he opened the meeting, I will in its place subjoin. It speaks for itself ; and the autograph copy which he gave me I still retain in honor among my VALUABLE PAPERS.

Our meeting was entirely accidental. Designated to a professional service in the city of Boston, I found myself on the

deck of the steamer FULTON, Captain R. S. Bunker, with him, on Tuesday, September 27, 1825, at four o'clock P.M. leaving New York. We reached Providence, Rhode Island, next day in the afternoon, and Boston at nine o'clock in the evening. It was *then* viewed as swift traveling—only twenty-nine hours. We now go, steaming it on land, in about eight. If we continue improving at this rate for a few more years, we shall be in danger, before long, of arriving there several hours before we set out! At least, a great demonstrator, who has faith in figures, that “will not lie,” and faith, he says, in nothing else, is reported to have come to this result, and to have propounded it with large confidence to others—proved by figures!

How we traveled the land route will be shown in its place. The object of his tour was honorable to his filial piety—to pay a visit to his aged father, who died so remarkably, the next year, simultaneously with JEFFERSON; both on the FOURTH OF JULY. He had not then occupied the presidential eminence much more than half a year, and was only in the fifty-ninth year of his age—I had just completed the thirty-second of my own. He had seen much of the world, on both sides of the ocean. He had acted with mighty men, and been occupied in scenes of national honor and distinction, in courts, and camps, and cabinets, at home and abroad. I was certainly not intentionally deficient in respect for him in all these relations; though I knew of others, and those the highest, where it was my edified conviction that, like an ancient oriental emperor, he was probably *weighed in the balance and found wanting*.

La Fayette, as “the guest of the nation,” had just accomplished his grateful and jubilant visit to the land he had so magnanimously aided in its Revolutionary crisis, and so joyously gratulated in its culminating prosperity. Having been received in every part of the country with the warmest expressions of delight and enthusiasm, his presence was every

where the signal for festivals and rejoicings. He passed through the twenty-four\* states of the UNION in a sort of triumphal procession, in which all parties joined to forget their dissensions—in which the veterans of the war renewed their youth, and the young were carried back to the doings and the sufferings of their fathers. Having celebrated, at Bunker Hill, the anniversary of the first conflict of the Revolution, and, at Yorktown, that of its closing scene, in which he himself had borne so conspicuous a part ; having taken leave of the four ex-presidents of the United States, he received the farewell of the president in the name of the nation, and sailed from the capital in a frigate, named, in compliment to him, the BRANDYWINE, September 7, 1825. His embarkation and return were then a topic of freshness and life among all classes, with many valedictions, and more benedictions, from millions of grateful citizens ; and its occurrence, in our conversation, was one of the incidental causes that induced its religious character, as will appear in the sequel. We proceed.

1. It is a pleasant incident to me, Mr. Adams, that I may *be somewhat filled with your company* on this occasion. I was as totally unaware of it, before I saw you here, as subsequently gratified to realize the fact. You are on a filial visit, I hear, to your honored predecessor and father.

2. Yes. My occupations are so numerous that I have been already detained too long from this duty. But now, having given the valedictory to La Fayette, and adjusted other matters, I hasten to see the old gentleman in his advanced age and infirmities.

1. He will be happy, I am sure, to receive you ; and your visit will, I trust, be a source of mutual pleasure and of grateful memory, especially as his continuance with us can not, probably, be much further protracted. He will be glad to hear from yourself a description of the departure of La Fayette.

\* NOW THIRTY-ONE, and vast territories soon to evolve more states.

2. Some things, on that theme, I ought rather to tell you than him, probably ; especially one that concerns the clergy, though not as honorably as we all could desire.

1. Let me hear it, if you please.

2. It respects the chaplain of the Brandywine. We tried to have every thing *comme il faut* for the comfort of the venerable marquis ; and hence we provided him, we thought, with a first-rate chaplain ; one whose paper character, at least, was fair and promising. We thought he would prove a pleasant companion for him. But you heard, perhaps, of the trick he served us.

1. He changed his mind, I think.

2. He was a deserter and a coward. He accepted the appointment, after trying to get it ; got his outfit, went on board ; all seemed right, when, all at once, as the pilot was leaving, his luggage was reproduced, and nothing would do but return he must, and did ; though the ship was under weigh, and all hands urged him to remain. This was not the thing at all. This was all the reason why our national vessel, with such honored freight, went and returned with no chaplain, no prayers—and what think you and yours of it ?

1. It strikes me very strangely. I knew that eccentric person some years ago. He was a Baptist preacher ; though, after several flaming publications in favor of immersion and close communion, which he soon renounced, he left them, joined some Western presbytery, and has belonged, I think, to several denominations in the course of his life. His reasons, or his impulses, in that matter, I know not ; only I greatly regret that a minister of religion should seem to be the theme of so just and so high a censure. La Fayette had a great esteem, and with good reason, for Witherspoon, Rogers, M'Whorter, Duffield, Miller, Wilson, and many others of our Presbyterian clergy ; and I am quite sorry he should not have had one of their sort to benefit and to bless him when homeward bound. It was a service and an opportunity which



any one of those patriots, sages, and men of God might have embraced with delight and immutability. But poor human nature is not as it once was ; though, through the reign of grace, it may be restored to a grander moral eminence than that whence we fell in Adam ; the paradise of the second Adam, never to be forfeited by those who are so happy as to arrive there.

2. You orthodox clergy think most unmercifully ill of human nature. I have sometimes heard sermons about our wickedness that really made me smile. I wonder that a preacher, after such a discourse, should descend from the pulpit and take one of us by the hand ; but perhaps he scarce believes it himself, and was only performing a technical routine that had no connection with practical wisdom or common sense. I think better of human nature.

1. What a man thinks of human nature, Mr. Adams, is a criterion of character often of most ominous demonstrations. There is some paradox, some deceit, and some instruction often, and a strange compound in such an estimate.

2. Yours is too extravagant, too uncompromising, too severe, too indiscriminate.

1. Mr. Adams, I am surprised, and glad too, to see the course our converse is taking. The subject of religion is with me comparatively the only one. All else seems dust on the scale, or at best *as the chaff of the mountains before the wind, and like a rolling thing, a thistle down, before the whirlwind.* To converse on such a theme with you, I value as at once a pleasure, and an honor, and a responsibility. Well I know that you may not be a Christian, even if in all other qualities you excel. There is no *ex officio* salvation for me or for you. Hence I shall be very happy to prolong this colloquy, only I must be at once respectful and honest. Please observe, too, that you shall adjourn it whenever you please, and afterward resume it, or not, as you please.

2. Proceed, then. We can occupy the time comparative-

ly well in this way. I shall state my objections with equal frankness, as I know no reason for concealment.

1. Agreed, sir. Your secular cares and duties seldom allow a hiatus for such themes; and I pray God to make this opportunity one of mutual profit and pleasure. Yet, as the head of a great CHRISTIAN nation, how congruous, how proper, how desirable, that you should be a Christian! All this pertains not merely to theory, to theology, or theosophy, as it were a mere science. TRUTH IS IN ORDER TO GOODNESS; and if we can see what the truth is, we must obey it or perish.

2. That sounds like some of your Calvinism.

1. More, Mr. Adams, like the Christianity of the Bible. You ought to know how all the truly pious in the country are praying for you, and how much they desire that our great men should be good men, especially the PRESIDENTS of this great and noble nation. Greatness without goodness will cut a sorry figure at the left hand of Christ in that day! It is the goodness, rather than the greatness of God, that constitutes his glory, the love of his people, the praise of his worshipers, and the wealth of heaven. It makes the sin of his enemies so enhanced, and so inexcusable, too, that they hate and dishonor the very goodness of such a God.

2. Yes, God is good, and over all.

1. In reading your inaugural last March, I was pleased with all the piety and all the scripture I found in it. But they were rare instances. The public would tolerate considerably more. Look at the public documents of WASHINGTON. He was honorably distinguished for that reverent recognition of God Almighty, in all, and over all, which ought to be the ordinary way and character of all our statesmen. His example ought to be normal and permanent in this as well as in other relations of his sublime philosophy. *In all thy ways acknowledge HIM, and HE shall direct thy paths.* In that inaugural, you made a beautiful quotation from Daniel, I remember, which was surely fit and admira-

ble—importing your sense of dependence on One invisible, who has yourself, and your administration too, in His power ; *in whose hand your breath is, and whose are all your ways ;* but you might have quoted the next clause with no impropriety ; and whom you *have not glorified*, to perfect the sentence.

2. More of your Calvinism, it seems.

1. No ; only some of Daniel's.

2. I attended the Presbyterian Church while preparing my address ; and that text was taken by the preacher, the Rev. Dr. Post,\* and so I used it. I was impressed with the sentiment as he handled it ; and hence it seemed pertinent to my case, entering on so great and so arduous a service.

1. I am very glad you did, dear sir. You are dependent on God to an extent greater, grander, sublimer, than man or angel can comprehend. But we can all apprehend the fact, and own it, to his glory and our own good—and to our own wisdom as well.

2. Well, on the topic of sin we have not concluded.

1. No ; you allege our extravagance, and I am sorry you do.

2. Yes ; you are quite beyond all sober reason, I judge.

1. I well remember when Paul judged very similarly, as he says. It was before he had any genuine piety, Mr. Adams.

2. Your views at large I have often considered, on this topic, as a rare phenomenon. It used to perplex me—lately I seem to have solved it—I mean the theory you clergy in common hold.

1. Let us hear.

2. I resolve it all into a latent vanity of your minds.

1. An odd theory, and quite original, I dare say ; all your own.

2. Oh ! you are honest, and mean no harm by it, at all events.

1. How came we by it, since by nature we commonly in-

\* Now of Charleston, South Carolina.

cline to it not at all. We are *all by nature children of wrath, even as others*. We too are men.

2. How the vanity works it might not be possible always to show.

1. We have learned our doctrine from the page of inspiration, studying it in its pure originals, with patience, prayer, and critical helps. We know, and feel, and prove what we hold, and what we teach, on that and other topics. You know the rule, *cuique credendum est sua in arte*.\* Is it not probable the clergy know, in their own profession that absorbs their life, more and better than men of merely secular pursuits? But try them by the scriptures, like the noble Bereans of old, and let them stand or fall there.

2. They adhere professionally and technically to their way, I think.

1. Well ; your way, Mr. Adams, about their vanity, as the reason of their views of sin and human depravity, you have not yet expounded.

2. I will attempt it, then—they think so much of themselves, that their importance seems to expand with a halo of greatness, as if they were the peers and comrades of God. Hence they are His enemies, they are at war with Him, their sin is an infinite evil to HIM, it requires a great motion in heaven and earth to get it pardoned ; and in all this they are self-magnified at an extravagant rate, beyond all probable or reasonable limits of their being.

1. Go on, sir, and show how should they think, so as to be sober.

2. Think ? They should learn their littleness, and be humble. A man is a mite, an insect, an infinitesimal of existence. He is an atom of an atom world. Our world is an atom compared with the solar system. This a few particles of dust, measured with the fixed stars, the sidereal universe—with its millions of firmaments, its nebular glories, its

\* Every one is to be credited in his own art or profession.

manifold constellations : and all those and all creation, nothing—to God ! What then is man, individual man, to HIM ? What all his works but the shadow of his substance ? And man lives here but one moment, compared with eternity. Can he then be so much, and do so much, to annoy God himself, to convulse the universe, and attract to his little person such an infinitude of wrath ! I say, they should study their own insignificance, and then they would not magnify themselves so much—they will be magnificent even in depravity, or in the sentiment of it.

1. Now I seem to understand you.

2. Well, and what say you to my argument ?

1. I first say, thanks, Mr. Adams, for giving it such a certain and tangible shape. That mode of argument, called *reductio ad absurdum*, comes into my mind in an opportune moment. Suppose you correct—then these are logically the consequences :

(1) The clergy are all refuted, and ought to be corrected too, fundamentally.

(2) Christ, and his apostles and prophets, are exactly in the same predicament—they are all wrong, as shown by the solar system and the sidereal universe.

(3) Materialism is the great criterion of ethics, theologies, and metaphysics ; for example, because I can not stamp with my foot on the deck of this steamer so as to stagger her motions, or break her machinery, or injure her hulk, I can not sin against the captain or the owners, even by hating them in my heart, and by plotting their murder, intending to execute it as soon as opportunity offers. Because I can not strike this little globe so as to arrest its flight in space, or damage the solar system, or shake the throne of God, it is impossible to hate him at all ; or to sin, if I do hate him ; or to break his commandments and deserve punishment for it ! Your theory is nothing new. It is materialism, bald and bad, and nothing better ! It illustrates by contrast the glories of spir-



ity—the only right philosophy. Spirituality is the doctrine of reason, truth, experience, conscience, wisdom, and scripture. Now I begin to understand how so wise a philosopher can get along in life, without any annoyance from the idea of sin, any need of mercy, or pardon, or atonement, or salvation; and how sin appears to him a demonstrated nihilism, nay, a certain impossibility, for such a point of space and time as man to perpetrate against the infinite circumference of universal being! Oh! Mr. Adams.

2. I supposed you would not relish my argument.

1. What logic is that, sir, that refutes God? that renders his sayings obsolete, as so many antiquated nullities? that makes faith substantially at one with infidelity? As for your argument, my dear sir, I am very glad you have produced it; I know now what it is!

2. You like not my kind of humility, either?

1. Certainly not. I know it to be pride only, under cover of a pseudo-philosophy and the solar system. Think you that conscience means nothing? or is it a fibrous organ, or a muscular machine, or a disease, like the toothache, within us? Murder consists not in killing, but in hating. This the ancient heathen even, especially Cicero, knew and affirmed. *Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.* So says the Holy Ghost, by his beloved Apostle John. This is spirituality; it is not materialism.

2. What, then, would you make of us?

1. Exactly what we all are, by nature and by practice, till grace makes us somewhat as we ought to be; exactly, dear sir, what the Holy Scriptures fully and truly assert that we all are.

2. You do not agree with me, then?

1. No, indeed. You see what a sin was the first in Eden. Its consequences are all about us, and in us, and over us, forever. But, according to materialism, it was all nothing.

Was the apple—if that it were—evil? No. The tree? No. The admiration of it as fair and beautiful? No. The eating of it, simply considered? Not at all. Where, then, was the sin? Answer—In putting God at defiance; in making nothing of his order; in practically annihilating God himself; in crediting the doctrine of the father of Universalists in contradiction of God; and in setting an example, to follow which would ruin heaven and confound the universe. *The tree of the knowledge of good and evil*, which they violated, is so called, demonstrably and simply, because it was ordained of God as the criterion, the test, the signal of their fidelity or of their sin. If they ate not of it, it stood the lovely monument of their innocence; if they ate of it, its wound condemned them, it bled their accusation, it wept their death!

On the other system, it was all trivial and innoxious, as the autumnal flight of the gossamer. If Adam and Eve had torn up all the trees in the garden, had burned them, and turned the floods of water in desolation over Paradise, that might have been an atom of an atom of something; but as it was, it was all the play of children, and original sin is all and only the day-dream of Calvinists.

2. You are coming hard on poor human nature again.

1. Better it were, Mr. Adams, to see how hard God comes on it. His truth is infallible and eternal, and it is revealed for our instruction.

2. I never could consent to such a manifesto as you give.

1. Human nature, dear sir, is often good or bad in our eyes, inversely, as we are bad or good in the eyes of God. This is what I mean by our estimate of human nature being a criterion of our character, as regenerated or yet in the state of nature; thus, an unregenerate man, latently, if not confessedly, thinks morally well of himself, is proud and self-righteous, and all his tendencies in this relation are blindly to self-justification, to apologies for his peccancies, and to show, in substance, that, if only justice were done him, in-

stead of oppression and injury, he should do well and prosper, both here and hereafter. He thinks well of human nature in the abstract, because it means himself in the concrete. On the other hand, for a similar reason, the Christian thinks ill of human nature, especially because he receives the testimony of God concerning it with humiliation and personal application. Hence he is humble, grateful, teachable. He trusts God with gladness, in sight, out of sight, in darkness, in light, in trial and distress, at all times, and for all things. His confidence in God, through the medium of his truth, is at once enlightened and joyous. It makes him happy, holy, safe; in life, in death, and forever; through the power and constancy of the covenant-keeping God, by the aid of his Spirit and the eternal mediation of his Son. And in this temper his heart dilates in pure philanthropy, unfeigned, toward others. His sense of the truth impels him to seek your happiness, to love your soul, and to desire intensely that you may participate the blessedness of God in Christ Jesus. No other man is happy—no other can be happy. When pleased and joyous, without religion, it is only the harbinger of *the wrath to come!*

2. What mean you by wrath?

1. The expression is not mine, dear sir. It is *μελλονσα οργη*, *future wrath*; and as Whitfield says, it is future now, but it will be both present and future forever to them that die in their sins.

2. Do you really believe that?

1. Indeed I do. God says it, and I believe it. Its application, as a doctrine, to individuals, to final aggregates and comparative numbers, is another thing, which will be well adjusted by unerring wisdom and immutable truth. God is the arbiter of all hope, the dispenser of final destiny. Do you not believe it, Mr. Adams?

2. What, in eternal punishment?

1. Yes.

2. Not I, indeed.

1. But you are afraid, now and then, that it may be true?

2. I can never believe that.

1. Yes you can, my dear sir; and what is more, you will believe it forever.

2. Never.

1. Do you then deny revelation, or are you willing to contradict God to his face?

2. Oh! I interpret those expressions in a different way.

1. Interpretation, sir, you know, is a science. It has its definitions, its functions, its rules, and its tests. Without these, what is the science of law? How, in Westminster Hall, do judges, erudite and honored, interpret the statutes of the realm? or in our own American judiciary at Washington, Boston, Albany, Philadelphia, New York, or elsewhere? The object of the science is in a reasonable way to ascertain, and evoke, and vindicate the native sense of the document—no matter what. The laws of interpretation, as laid down by Blackstone, are substantively all we want in the science of theology. Let us concede that the scriptures every where mean something; let us go to the inspired originals; let us be grammatical and hermeneutical in our analysis of the passage, the last part of the twenty-fifth of Matthew, for example; see there the millions of the whole completed species standing promiscuously before the Son of Man—see him *separate them one from another, as a shepherd divideth his sheep from the goats*—see him place them in two classes, one at his right, the other at his left hand, then read the final award, first to the one, then to the other; observe the principle of contrast, of antithesis, of contrariety, in the character of the one class compared with that of the other in their sentence, in their final state; and remember that principle of contrast pervades the whole Bible, and all the sayings and doings of God to man from the beginning, when he declared to our apostate first parents the war of

two parties, their reciprocal *enmity*, and the final prevalence of *the seed of the woman bruising the head* of the serpent. Christ shall eternally conquer.

2. I think God is too good to punish men forever.

1. I think him infinitely too good to lie. Did he reveal the *future wrath* simply to scare us, not believing it himself? There is nothing else in creation so strong as the word of God. It made creation; it upholds it; and heaven and earth shall vanish, but not a particle of his truth, Mr. Adams.

2. Still I do not believe your version of it.

1. What is your version, my dear sir?

2. Any thing but yours.

1. How to get away from the plain sense of scripture on this awful article of our faith, not here only, but throughout the whole volume of revelation, I confess cordially that I do not know at all. I have read the most plausible and ingenious works of Universalists, Restorationists, and purgatory-mongers and their theories, only with the edified conviction that selfishness, and deceit, and impiety, or presumptuous ignorance, made them all. From the times and the reveries of Origen, in the third century, to the impudent day-dreamers of our own times, I have never seen any thing of the sort that could bear investigation, or live in the light of revelation. They are all lies, sir.

2. Nothing could ever make me believe in your version of it.

1. Possibly you may believe it yet. You are not wholly your own keeper.

2. No; impossible.

1. A learned minister of the "liberal" school, but a polished and courteous gentleman, *factus ad unguem*, once told me that he never would believe it; that he would believe rather that there was no God.

2. And what said you in reply?



1. I told him that reading the Bible then, intelligently and honestly, would soon make him an atheist. He said he would prefer to be an atheist, seriously ! I replied, very possibly ; and, after all, I only believe more the testimony of God. According to your position, sir, the doctrine of eternal punishment is, *per se*, incredible and impossible—no language could reveal it ; and were it revealed in Greek or Hebrew, or both, that fact would condemn as spurious the assumed inspiration of the document. This is a beautiful position.

2. Well, I take it.

1. I rather question it, Mr. Adams. I take the affirmative or the positive with evidence—you the negative without evidence, and in spite of it. My faith is *à posteriori*, is baconian and inductive ; yours is *à priori*, antibaconian and antinomian. I am sure that your negative conviction is far inferior to my affirmative.

2. Mine is such that nothing will ever touch it, certainly.

1. God has two methods, one of evidence, and piety responds to it ; the other of experience, and his enemies suffer it. I pray God that in the former, not the latter way, you may know and own it to his glory.

2. Well, if worst comes, so be it. I must bear it.

1. Say not so, my dear sir ; you can not bear it ! Let Christ tell you, in his own words, about the agonies of final despair. In hell no lost spirit, human or demon, ever thinks of such a thing. The reality is given us by Christ, in Luke, 16 : 19–31. The sufferer says not that he can bear it, but begs a drop of water *to cool my tongue, for I am tormented in this flame*. On earth he was a gentleman of ease and opulence, and probably thought that he could never believe the doctrine of the future wrath.

2. Why is it, think you, that they are so punished ? What end is to be gained by it ? Does God delight in the miseries of his creatures ?

1. Not at all. Infinitely the reverse. He no more loves

misery than he loves sin—the sin that makes the misery. But you seem to make nothing of either the one or the other. In all our conversation, Mr. Adams, I have observed that, from all you have said, I could not infer that you are a sinner in your own eyes at all, or that you need mercy, or that a Savior to you would not be a perfect superfluity. Surely, there is no hell if there be no sin ; but then there is no heaven either, if that be the home of redeemed sinners. Hence grace is vacated in the same way, and becomes as grand a nullity as wrath. And what is the Christianity you have thus denuded of its honors and left to our despair ?

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In these conversations, I was aware of the danger of wearying the president by too great and continuous a prolongation. Hence I favored an occasional pause, changing the subject, retiring now and then for a few minutes, observing some incidental scene, and at length, when called to supper, waving the subject till a future opportunity. At the table, and at each meal, the most decorous order was observed ; the presence of the president was urbanely respected ; the captain presided with ease and propriety ; the table was well prepared and served ; and the epulary operations were preceded by the action of thanks to the Giver, in which all seemed to participate. I officiated, at the request of the captain. The manners of Mr. Adams were bland and simple. It was beautiful to see the chief magistrate of this great nation, attended merely by a French valet, in the dress of a common citizen, with no outward pomp, nor a particle of artistic ostentation ; and on these very accounts honored more by the people, as a private traveler, passing through the different states of our common country ; recognized in office wherever he went, and yet in such a social, proper, philosophical style and manner, as befits the highest civilization, and bespeaks a country which science and the arts, but, above all, the Bible and its influences, and the universal education of the masses, have,

under God, made what it is, and can, under God, have the appropriate mission to perpetuate.

“And oh! may heaven our simpler lives prevent  
 From luxury's contagion, weak and vile;  
 Then, howe'er crowns or coronets are rent,”  
 Or Europe's storms convulse her continent,  
 The millions there God's temples that defile  
 Unburied fall; the man of sin is gone,  
 And desolation's volume spreads alone  
 Where tyranny in spasms resigns her throne;  
 Their balls of empire rolling still—or spent—  
 Spasmodic throes and deep volcanoes pent,  
 With many a presage of destruction sent,  
 And many a fear of plot and prosperous guile;  
 The ancient power and rule of iron departing,  
 And rights and duties their deserts asserting,  
 Portents and prodigies, as rank and file,  
 Invading every city, province, isle;  
 Indignant commons with their monarchs sporting,  
 To wild confusion all their states reverting,  
 Factitious glory burnt on its own pile;  
 Turk, Papist, Jew, and Infidel surrounded  
 By retributions floods, rebuked, confounded;  
 Blood must they drink who martyr blood have shed;  
 Judgments divine and truthful there are sped,  
 Where old corruptions all the scene embroil;  
 But prophecy must wholly be fulfilled  
 In all, as writ, the killing and the killed:  
 And Europe's vanity may cease to smile;  
 Her own must flow for blood that she has spilled;  
 As oracles declare, as God in heaven has will'd;  
 So persecution, tyranny, and wrong,  
 Crushing the weak, and flattering the strong,  
 Must meet their day and doom of retribution:  
 Earthquakes of terror, wrath, and revolution,  
 Shall rock their continent—in mill-stone style  
 Old Italy's peninsula shall fall,  
 And guilty Rome *be found no more at all!*  
 Czar, Sultan, Pope, King, Bishop, Emperor,  
 Shall be extinguished, to exist no more!

Usurpers and their trains, in church and state,  
 Vanquished and vanished, neither good nor great !  
 Such are the changes destined there to come  
 Before can be Christ's own millennium :

Queen of the world, America the while  
 Shall grow and flourish with serene content ;  
 Our fathers' God her shield and battlement ;  
 Her wisdom shining in each noble deed :  
 Her motto, TRUTH ; the BIBLE still her creed ;  
 Her virtuous millions, rising, shall be found  
 Peaceful, united, happy ; while around  
 They stand a wall of fire on freedom's sacred ground.

If explanation or apology were in place for the above excursive license, I would beg the reader to believe that the perpetration of numbers was not here deliberated ; nor is it charged, in fact, with some portentous complot, or personal conatus of malignity, or fanatical dismay, against the prospects or the prosperity of European states—the *ten horns of the beast*. The poesy of it is surely poor enough ; but as for the sentiment, it may be just as true as it is terrible, and just as true, also, as *the spirit of prophecy* in Daniel, Paul, and John. See also Mat. 15 : 13. The organized Christianity of Europe is, in the main, an abhorrence to the living God. It is perverted, paganized, metamorphosed, and stiffened with the blood of the martyrs of Jesus. It is a huge target to the bolts of heaven. Its epitaph is written at large in the apocalyptic visions ; and not the houses of Braganza and Hapsburgh ; nor the Bourbons and the Bonapartes ; and the Guelphs—Busici ; nor Russ, or Moslem, or Man of Sin, or Jew ; nor Holy Alliance ; nor all their pie-crust citadels, and forttruss, and castles, and palaces of glory ; nor all the infidelity, and error, and dotage, and scorn of true religion that abound there, will ever prevail to arrest the executive arm of omnipotence in making good the veracity of God in their realized catastrophe. No ! Nor shall self-righteous and arrogant old England, or the British Islands, escape. There is salt, indeed, some of it, even in Sodom, even in Great Britain.

And thou hast many righteous ! Well for thee—  
That salt preserves thee. More corrupted else,  
And therefore more obnoxious, at this hour,  
Than Sodom in her day had power to be,  
For whom God heard his Abraham plead in vain.

Still, England shall pass through scourging and revolutionary purgations ; from which neither her proud science, nor her profound statesmanship, nor her might of armies, and navies, and colonies, nor her self-gratulating and selfish security, SHALL EVER BEGIN TO BE ABLE to defend her ; *for strong is the Lord God who judgeth her*. There is immense abomination in the sight of God, ensconced and sanctified in her wicked establishment. Her very religion is an organized pomp of hypocrisy, for the most part ; and though the concrete mass is not all rotten, probably, yet putridity pervades it, I fear, increasingly, with its predicted end.

Still, we have our sins, though not of the same form or degree, in vaster, nobler, and happier America ; and I would not forget them, and do not ; while, in place, I write *obiter*, what Europe, including all the realm of Britain, colonial as well as central, may, according to prophecy, with manifest desert, anticipate—EXCEPT THEY REPENT, indeed ! But, as a general thing, in view of prophecy, as well as of observation, I know that they will not repent !—Rev. 17 : 12–18, 9 : 20, 21 ; Deut. 31 : 28, 29. And, in general, their national character and way proclaim it.

For the substance and scope of this episode, rhyme and prose, I therefore ask no pardon of earthlings, knowing my responsibility to ONE who will judge us all.

Return we to our travel and our interviews with President Adams ; rather to the familiar account of them we have now on hand.

After supper the president appeared cheerful, though more sedentary. The weather, though not remarkably pleasant, was practicable on deck, rather warm ; and there we walked,



and stood, and talked for several hours, with little or no interruption. I was aware that I might seem to be monopolizing his company, or occupying it too steadily. On this account I relaxed in my attentions, when he called me to him, and resumed the conversation, though not the topic. He spoke of different divines of our own country, and in several places, whom he had heard, with different impressions of their learning, their wisdom, their eloquence. Sometimes his animadversions were caustic and severe, but with no element discernible of malice. He mentioned with emphasis the eloquent ministrations of the Rev. Dr. Spring, formerly of Newburyport; said he used to attend them when young, and, if I remember aright, when he was a student of law or recent in the profession. I remarked that I also knew him; had heard him occasionally in the pulpit, once memorably in that of the late Rev. James Patriot Wilson, D.D.\* of Philadelphia; had been in his company and enjoyed his conversation; and considered him as one of our learned orators, and honored pastors of the previous age; and asked how he liked him. He replied, I honored his talents, but believed not his doctrine.

1. When he read the Bible, Mr. Adams, did you believe?

2. Perhaps not in your way.

I here spoke with him on the nature of faith, and its cardinal importance in the religion of the scriptures. I then listened to some discursive remarks on preaching, singing, and the worship of the sanctuary, which he inclined to make. He was very entertaining, and in fine good humor. He passed a deserved eulogy on the psalmody of Watts, as a poet quite alone in his exalted excellence. One hymn he particularized, and recited it, as the best for its use and end, in his personal judgment, that could possibly be written. He knew it all by heart, and his recitation was so articulate and distinct, so rhythmical and elegant, and, at the same time, so manly and true to the sense, that I shall not soon forget or cease to

\* Predecessor of our DOCTUS BARNES.

admire it. It was a model of a manner, such as graces too seldom the pulpit. Since then, I have several times used that hymn, but can never see or think of it without recalling the scene and the sound when it was so well enunciated by the President of the United States. What monarch in Europe could do it as well, or do the like at all?

How beauteous are their feet  
Who stand on Zion's hill;  
Who bring salvation on their tongues,  
And words of peace reveal.

He went on with it, and I listened with pleasure through all the six stanzas, as I think, to the end. He spoke of the honor, the influence, and the usefulness of the evangelical ministry; and seemed as a patriot to rejoice that a class of religious teachers so pure and so enlightened, and with such increasing prospective advantages, was appreciated by the people, and desired so extensively in our country. I gave him my own estimation of its incomparable importance, especially to our own beloved nation, as the great balance-wheel of all its movements; its education and its intelligence; its virtue and its stability; its order and its freedom; its purity and its perpetuity, as the UNITED STATES OF AMERICA; E PLURIBUS UNUM; SEMPER UNUM!

He assented; but, in a way of sarcastic humor, he remarked on the differences of theologians as a great infelicity, making them narrow-minded, dissocial, and exclusive. Why is it? said he.

1. There have always been false prophets in the world, since their father, the devil, deceived the mother of mankind. But true prophets have minor differences, owing to their own manifold imperfections as fallen men, which, however, may all coexist with substantive soundness in the faith, challenging mutual forbearance more than breaking unity and fellowship. Still, even clouds of smoke result from fire; and on one side, or on both sides, there may be some sincere love of

the truth in every controversy. Indifference cares for truth and error alike, because it cares for neither. Agitation is better than stagnation ; it more clarifies the atmosphere, and renders it diaphanous to see and salubrious to breathe. We are commanded to *contend earnestly*, and that for *the faith ONCE DELIVERED* ; it will never be again delivered, even to *the saints*. Men in the ministry are all imperfect ; not one of them infallible ; not one of them inspired. If they care for truth, they must defend it. However, I deny that the clergy of this country are distinguished for collision and controversy ; I speak generally of all, but especially of sound divines, *holding the head*. It is my own opinion, though I seem to *magnify my office* in saying it, that, as an entire class or body, there is no order of men more sound, serviceable, or worthy of confidence on this footstool of God—with all their faults.

2. What mean you by the unsound ones ?

1. I mean those that belong only to the school of Cain—that old founder of a religion without a Savior ; that first desperado that undertook to worship without a Mediator, without an atonement, without faith in *our Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins*.

2. So you exclude all them ?

1. Indeed I do, sir ; but so do the apostles of the Lamb. Says Jude, *Woe to them, for they have gone in the way of Cain !* Now his way, from a comparison of passages, we know very well. By exclusion, however, I mean that I can not recognize them as Christians, and, of consequence, not as ministers of our Lord Jesus Christ.

2. Your criterion appears to me very refined and impracticable.

1. *By their fruits ye shall know them*, says Christ. Matt. 7 : 13–20.

2. What fruits are, then, determinate ?

1. They are three-fold in preachers :

(1) Doctrines, or what they preach as compared with the Scriptures.

(2) Actions, as they exemplify the truth in their conduct.

(3) Conversions, as their converts show that God, *who giveth the increase*, has regenerated them by his Holy Spirit. *The sheep of Christ know his voice*, he says, *and follow him, and the voice of a stranger they will not follow.*

2. I am not satisfied.

1. Well, Mr. Adams, take your favorite hymn. The true ministry are there described ; those that preach Jesus Christ as our Savior, as human and divine ; saying,

The Lord makes bare his arm  
Through all the earth abroad ;  
Let every nation now behold  
Their Savior and their God.

2. Could you have no communion with a minister unless he believed in the proper divinity of Christ ?

1. I could esteem him as a citizen, a neighbor, a scholar, a gentleman, a pleasant companion possibly, and a useful man in the secularities of society ; but be his brother ? gratulate his ministry ? fellowship his piety ? Yes,

——ad græcas calendas.

2. There is your exclusiveness in full.

1. Sir, these men differ from themselves, as well as from each other. They never abide in one stay, except in common denial of the truth. With one, Christ is a mere man, and fallible and peccable at that ; with another, the greatest and the best of men only ; again, he is quite superhuman—or, superangelic—or, officially divine—or, quite divine, only created such ; and so forth, to the top or the bottom of the finite scale ; all infinitely far from the truth, all infinitely wrong ! Their Master is a mere creature, whom they know not, and are wisely at a loss to define ; ours is *the only wise*

*God, our Savior.* If they are right, we are idolaters of the darkest grade; if we are right, they are sons of Cain—the first of their order—religionizing deists; and how can we have communion? why should they desire it? why!

2. Well, you go the whole figure of exclusion, indeed.

1. Mr. Adams, we are exclusive ONLY AS TRUTH IS. All truth is exclusive; it denies the other, it denies the opposite. The multiplication table is exclusive—in every arithmetical proposition of which it is fairly capable. The truths of the Bible always affirm the one and deny the other. Hence men hated its Author, persecuted, murdered him. And hence they who hold his truth and follow in his way, are despised for his sake, ultimately to their honor, as well as his own. *Yea, and all that will live godly in Christ Jesus shall suffer persecution* in the ways of calumny, spite, insult, and contempt, if not in those of the faggot, the cross, or the block; since *the offense of the cross has not ceased.* Gal. 5: 11.

2. I thought you were catholic, rather than exclusive.

1. So in truth we are; but what is scriptural catholicism? Here it is—to include all true Christians, and them only, as the mystical body of Christ; thus, *grace be with all them*, not of our own party only, but of any stripe or name, *that love our Lord Jesus Christ in sincerity.* Amen. So concludes the inspiration of the epistle to the Ephesians. There are some that organically and ecclesiastically exclude many whom, at the same time, and per force, they own to be the lovers of Christ; this we utterly reprobate and disallow, whatever be the fiction that defends it.

2. Your exclusion, then, expatiates in a larger circumference than theirs. Its circle is larger, but its bounds are impassable.

1. The truth of God is the criterion, Mr. Adams. *In his light shall we see light*; and we know that the circle of our Christian catholicism, in principle, coincides identically with that of God's covenant of grace. We must trust HIM,



and if this be a burden, it is one from which perdition will be no relief. To call it bigotry, contractedness, and all that, will never answer. Where, in the mean time, is your trust in God? where your piety of subordination? Besides, the impenitent and unbelieving are self-excluded from mercy and from hope. Their alienation is voluntary, as well as suicidal. We pity them as well as blame them; and so much more does God. Think of the copious and instructive tears the Savior wept, not fanatically, not ignorantly, not deceitfully, over the volunteer reprobates of Jerusalem! Luke 13 : 31-35.

2. You seem to me to infer a great deal from it, and your theology is thus armed at all points.

1. You seem to me to infer altogether too little, if indeed you infer any thing, from the registration of so stupendous an occurrence as those tears of the Son of God at such a time and in such a place—a scene so worthy of the gaze of seraphs.

2. Well, I own your version is quite entertaining.

1. So is the day of judgment, dear sir; where not a dull or insensible spectator will be found, where the truth of God will be all interpreted by its author, *on the throne of his glory* manifest, to the astounded conviction of the moral universe. But, Mr. Adams, I see possibly where your cardinal error lies, the error of your unbelief.

2. Where?

1. In you diluted and mistaken views of inspiration. You have no just conception of what inspiration is, as plenary, and as characterizing a revelation made to us from God.

2. What are your views, then, in contrast?

1. That is not the main or the proper question; but this, What account does the scripture give of its own inspiration, its nature, degree, use, and end? What says it of itself? of our views are the same with its own averments, they are correct; then only.

2. Continue : I am all attention. Let us hear about inspiration.

1. Well you might be, sir. These are topics that shed insignificance in the comparison on all others. Heroes, statesmen, philosophers, monarchs, presidents, are small here ; and what inquiry besides so grand, so useful, so necessary, so profitable to man—to mortal and immortal man ?

THE WORLD BY WISDOM KNEW NOT GOD. The experiment was made, the opportunity given, and all *in the wisdom of God*. Its results we all know. The monstrosities, and the fooleries, and the impertinences of what that infidel dotard, Gibbon, calls “the elegant mythology of the Greeks,” demonstrate the fact. We abundantly need a revelation from God, if we need to know God.

Revelation and inspiration, however, are not the same. They differ as genus and species. Revelation is generic, and includes many conceivable kinds and ways of revealing—by the ministry of angels, by a voice in the air, by dreams and visions, by special miracles, by ocular theophanies, by letters emblazoned on the firmament, and by such a suggestive influence of the Spirit of God on the minds of men as to secure the result of spoken or written, and so of communicated, truth. This last, as written, is what we mean by the inspiration of the Scriptures. In this sense it is plenary, as all-competent to its proper end. Thus, inspiration in the sixty-six books of the Bible furnishes our glorious REVELATION ; that is, an unvailing or a disclosure of things not otherwise known, THINGS UNSEEN AND ETERNAL. By truth we mean the doctrine that shows things as they are. The truth of scripture is God-spoken, and adapted to our mental and our moral, as well as to our mortal and our immortal wants. It is humanized and familiarized to us in form, while in substance it is divine, the objective *unity of the Spirit favoring the bond of peace*.

Now, according to its own account of itself, we are so to

receive it as it is, and as the gracious teaching of God to our souls. This can be amply verified from its total scope and tenor. Paul says, ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD. All the other sacred writers, and our blessed Savior himself, attest the same, and in their practice they so treat and so use it.

Hence, my dear sir, the question is primary in religion—*Believest thou this?* And this I mean in propounding it to you. Christ believed it—do you?

2. Yes, I believe the scripture was inspired, and also the Iliad of Homer.

1. My dear sir—

2. I seem to believe in more inspiration than you.

1. Just so! but such inspiration! I can express this article of your creed, then, by a classical aphorism—*Principium muse a Jove est* :

That is, the fountain of poetic song  
Is Jupiter himself, serene and strong,  
To bear the muse in rapture's flight along.

2. You describe it with some felicity.

1. Ah! sir. Here, again, I become discriminate and exclusive. What is a myth of paganism to the truth of God? *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.—Jer. 23 : 28.*

I think, Mr. Adams, you must be doing injustice to yourself. You have written in honor of the Bible, a book that claims inspiration as the volume of THE ORACLES OF GOD. If not inspired, then, what is it soundly worth? What was the worth of the lying oracles of the heathen? What is that of the Koran? the Sadder? the Zendavesta?

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To all this I added some passionate appeals and exhortations, begging him not to be afraid or ashamed to become a

little child at the feet of Christ, and learn of Him, and enter into the kingdom of heaven. He asked what I thought of the inspiration of Milton, the Homer of our language. He then descanted in free and full sway on the grandeur of his master-piece, *Paradise Lost*. I yielded the floor, not through fatigue or frigidity ; but because I chose not to seem to press the argument too obtrusively on my august catechumen, or catechist, as I might call him. Our boat, like others at that time, had no state-rooms ; and our berths, by what contrivance I know not, were conterminous. It was after eleven before we retired. The president, in his panegyric on Milton, spoke, in language that I can not reproduce, of his great thought and rich expression. He especially honored his celebrated and richly excellent invocation to light, with which the third book commences, as the *chef d'œuvre* of lofty minstrelsy, quite incomparable. Its opening passages he then recited, with comments and praises ; seemed enthusiastic and almost absorbed ; and when his familiar critique was ended, we disrobed for the night.

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In the morning we arose with no hurry or noise, walked on deck, discoursed of ordinary events, and made no direct mention of the conversation of the previous evening. Our steamer kept regularly wheeling our way on a serene surface through the night. After breakfast we separated for an hour ; and here an event surprised me, which, as characteristic of the president, equally delicate and generous throughout, it may not be improper, it seems indeed a duty, plainly to rehearse. The captain sought a private interview, and remarked, in an undertone, that when we arrived at Providence we should all take stage-coaches for Boston ; that they would there be in readiness, though, as he should signal his honored passenger from the mast-head, it was probable that the citizens there, as well as at Newport, where we were to stop, would make some patriotic demonstrations to the chief mag-

istrate of the nation, that might for a short time detain us ; and that it was his mission to invite me to ride with the president, as a seat would be reserved, and I should find it agreeable, in more ways than one, to be, with a few others, his *compagnon du voyage* to the end of our journey, as he had chartered a whole coach and four for the occasion. I thanked him for the courtesy, and was about to leave him, when he added, but your passage-money for the whole *route*, which you paid yesterday, I am to return to you ; putting it with decision into my hand, with the assurance that the president had required it of him, and would probably be hurt if I should seem to refuse it. It was unexpected, and in a degree embarrassing ; but the fix was unalterable, and I acquiesced, of course ; requesting the captain to convey in proper terms to the president my grateful sense of his benignity—for with that, and not with the money as such, was I truly affected and specially gratified. It was my own opinion that the truth affected Mr. Adams more than he appeared directly to indicate. He could see an argument, or a truthful statement, with sagacity which no man could doubt who knew him. In reference to evangelical truth, we had another rencounter courteous toward the terminus of our sail, in which himself was wholly the aggressor. As if he had been concocting it shrewdly with himself for some time, he came to me apart, and evidently with some design, recommenced on the subject of religion.

2. You have your technical classifications and definitions, not only of different sorts and phases of religion, but of the persons who profess and hold them. Now I feel somewhat curious to learn in what category of the sort you distribute me ?

1. I leave you, dear sir, in the hands of God, the final and sovereign judge supreme of all of us ; *for we must all appear before the judgment-seat of Christ.*

2. Yes, but what kind of a Christian do you think me ?

1. A pretty home question, Mr. Adams.



2. You can give it a home answer, if you please.

1. I am not fond of seeming to pronounce on the state of individuals, in this or the future world. No man can search or see the heart, as can God. *The Lord knoweth them that are his*, as none other knows them. But what a solemn question for self-examination—Am I one of *his*?

2. You seem, however, to evade my question.

1. Well, sir, I believe that no man is truly a Christian who is not regenerated in the sense of scripture. I fear you have never known experimentally what that is—and this is the worst thing that I wish to believe of you in any way, and am very sorry to believe that.

2. When my father was in Madrid, in Spain, and was shown, in company with several others, himself the only Protestant present, some of the public edifices and halls, they came into one apartment suddenly, where were madonnas, apostles, saints, and martyrs in abundance; at least, their statues, pictures, relics, and memories. All the gentlemen performed some act of outward worship, some lower and more than others, except my father, who stood erect and *compos sui* as before. This caused observation and surprise; and the inquiry ran, Is not monsieur a Christian? One of the party, who comprehended it, immediately replied, though in French, which they were all speaking, Yes; he is a Christian, *à sa manière*. But his hearers thought him an infidel for having such a manner.

1. Do you wish to extend the parallel, sir?

2. No.

1. Surely you could not doubt our Protestantism; but to be a Christian is more, and greater, and better than to be a Protestant.

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I am well aware of "the censure sharp," of which "little reek I," that may "idly cavil" or malignly scoff at all this narration. It may be called revealing secrets or betraying confidence; it may be charged with bigotry and enmity to-

ward freedom of opinion ; it may be named arrogance, and the assumption of infallibility in religious doctrine ; it may be dismissed with a sneer, or a sentence of acrimony and sarcasm, by those whose practical or spiritual love of the Holy Scriptures would put them, as really as they would the present writer, and as soon, if not sooner, under a ban of common relegation from the country, if nothing prevented them but the predominating temper of their hearts ; and it may be neglected utterly or not by those whom no ordinary motive could influence to give it a fair and a full perusal. Still, it is a paramount consideration with the writer that God knows the motives that actuate him in this matter. God makes no mistake !

As to secrecy or confidence, I know of no law of ethics or esthetics that I break or dishonor in the measure. There was no imposition or implication of secrecy. Why should there be ? or how could there be ? We were fellow-passengers, traveling together in a public steamer. Our topics were public in their nature, as are the contents of the Bible. Mr. Adams was, as a man, too magnanimous to practice a system of ambiguity or concealment. If my own frankness and directness seem sometimes remarkable, this was in accordance with one of the prescribed conditions of the conversation. Besides, I have no wish to hinder his fame in those relations in which, so richly, it is inalienably his. But if I had not supposed the narrative would entertain not only, but be useful also, I should, of course, never have written it—certainly never have given it to my countrymen.

As for trenching on liberty of opinion, I would be of all men furthest behind the last to attempt it. Our religious freedom in this country is a boon too precious, too glorious, too incomparable, and, I add, at once too perfect in itself, and too much the fruit of protestant institutions and sentiments, that is, too much the fruit of the glorious BIBLE, for me ever to disparage it, ever to cease to thank God for it, ever to fail in its commendation to the perpetual vigilance of

my countrymen, however the tyranny of Rome and hell may hate it! But let it be equal and impartial. For one, I concede, and equally I claim it. Civil liberty were mutilated and contemptible without it; yes, finally and properly IMPOSSIBLE WITHOUT IT. Look at France, Austria, Italy, Spain, Mexico, and all South America, in contrast with our own grand garden of the world, for an illustration. We are Protestants.

But lovers of the Bible, as such, love liberty naturally, necessarily, superlatively. WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY. The Bible inspires liberty as well as order, purity, and salvation. It is the terrible antidote to all usurpation and false assumption in church and in state. And here is THE REASON why certain personages characteristically proscribe it, why they inexorably and hypocritically hate it.

We lovers of the Bible have no cause that requires or admits of coercion. That cause can be obeyed and loved only in the atmosphere of freedom, only as the result of the freest action of which the human mind is capable. To illumine, convince, conciliate, and attach, as well as edify and comfort the mind, in his truth, is, under God, all our mission, all our work, and virtually all our meaning, when we pray, THY KINGDOM COME. TESTE DEO, we "do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others."\*

But there are some "liberal Christians," whom we view, perforce, as no Christians at all (i. Cor. 16: 22; ii. Pet. 2: 1-3; i. John, 9: 10, 11; Luke, 14: 25-35; Acts, 11: 26; Rev. 21: 27;) who demonstrate, sometimes too plainly, that they are utterly averse to the system of revealed truth not only, but also to our freedom of thought as well as speech

\* Polity of the Presbyterian Church in the United States of America.

on the subject of religion—they are so vastly liberal, and so catholic, on particular occasions. Some of them are “fierce for moderation,” as well as for spurious and insipid charity, and have no conception of the real selfishness that inspires all their refined tenderness for others.

Anon, in some doubt of their excellent selves,  
 So deep is the source of their tender emotion,  
 Their mercy is moved for less fortunate elves;  
 And that is the clue to their generous devotion.

Some of these call us idolaters, and yet “brother” us occasionally, and wish us always to “brother” them! If they love liberty so “liberal,” why grudge it to us? We say, with the old Augustan poet,

Hanc veniam petimusque damusque vicissim.  
 This privilege we take, and equal give;  
 The Christian freeman’s own prerogative;  
 Claim and concession worthy of a man,  
 Let honesty and truth its basis scan;  
 The birth-right dear of each American.

There is no nation on the face of the whole earth, in this respect, so favored and so blessed as ours! By the grace of God, we will die, with or without a monument, with or without a grave, rather than surrender it.

UBI LIBERTAS, IBI PATRIA.\*

In a way somewhat more general, I proceed with the narration of that memorable interview.

Mr. Adams said one thing that really wounded me; whether he was specially sincere, or only venturous and colloquial in it, I may not aver, as possibly I know not. But the topic demanded more gravity than he seemed willing to bestow on it; and I judged, from his manner, that he had never fairly and fully read or thought on the subject. The great doctrine of the TRINITY was our theme. In a style rather too absolute, he resolved our faith, in that great article of the

\* Where is liberty, there is my country.

Bible, into our ignorance of oriental language, its metaphors and its hyperboles, for its source. Mr. Adams once "graced a college," I think, as professor of rhetoric; and surely, in that department, if not in theology, he demands or deserves high consideration. I replied,

1. What, sir? Do you think that all the Reformers, all the fathers of English theology, with such men as our own Edwards, Witherspoon, Dwight, to say nothing of Chalmers, Robert Hall, Moses Stuart, Archibald Alexander, John H. Rice, and James Richards, and hosts of others, were, on such a theme, mere simpletons, rhetorically stupid, floundering and blundering in sacred places, because they understood not the orientalisms of the Bible?

2. I think they err in their views there.

1. Well, dear sir, how are yours sustained, if, denying their positives, you have any thing better than negatives, and doubts and objections as a substitute for them; that is, a creed of negations, very misty, if not very mysterious, in reference to the great centre of revealed religion—JESUS CHRIST, AND HIM CRUCIFIED—the object of our worship and the author of our hope?

2. I like not, by your literatizing mistake of symbols, to be required to believe, in place of God, in an old Man, a Lamb, and a Dove, and to worship them all three!

1. My dear sir, you shock me; and I regard this as quite unworthy of you. It is caricature—and of what! Who is the Savior? *What think you of Christ?* What means his title, Son of God? or Son of Man? or the Logos of John, 1:1-14? Lamb is not his only title, though it implicates sublimely, yea, signifies the only hope of a sinner.

2. Let us hear, then, what you can say in defense of the Trinity.

1 Neither the place, nor the time, nor my capacity, permits any justice to so great a subject; but I will respond as God may help me, since you call for it.



First, then, in the abstract or the general, we say that God is such a being, that there is, in his proper and eternal nature, a basis for the modes of speech, titles of distinction, offices of redemption, and pronouns of conference, as I, thou, he, we, you, us, they, and their cognates, as taught us, *passim*, in the Holy Scriptures ; but these discriminated, and collocated, and correlated, chiefly as THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. By this we understand not tritheism, or three gods ; nor simple theism, with Jews, Mohammedans, Deists, Swedenborgians, Arians, Sabellians, Socinians, and savages. We believe GOD IS ONE, in one sense, and THREE in another sense ; that the two senses are perfectly harmonious, though we can not metaphysically define or, in this world at least, fully know them. But we can learn them, love them, be humble, and be saved by the one only true, and wise, and great God of redemption.

The metaphysical mystery is wholly in the mode ; and this, remember, is not revealed ; it is, therefore, no object of faith, because it is no subject of revelation ; and it is in that respect normally like the omniscience of God, his necessary existence—the grandest of sublime ideas !—his eternity, his infinity, his independence, his immutability, and other essential attributes, incommunicable and adorable forever.

The distinction between the fact and the mode of any reality contemplated is perfectly sound and just, and nobly philosophical. It is also baconian and immensely important. It is applicable almost equally to all known objects in nature, in science, in daily observation, and in religion. What would become of us, if we could never believe a fact, and act on the faith of it, till we could comprehend as well the mode of it ? How *can these things be* ? said Nicodemus. How *are the dead raised* ? said the fool at Corinth. How is the soul incarnate in the body, or how moves my will, my tongue in speaking, or my hand in writing a word ? The mode is the sphere of what we call mystery—only because

of its superiority to us or our ignorance of it. I say, what we call mystery ; that is, somewhat that is incomprehensible, or not metaphysically intelligible. The word is never found in the Old Testament. In the New it occurs, I think, just twenty-seven times—meaning always a fact or reality known only as revealed to us ; and, consequently, not at all anticipated, not otherwise attainable ; and then, as revealed and ascertained, like any other fact—only more august as religious and divine : *according to THE REVELATION OF THE MYSTERY, which was kept secret since the world began, BUT NOW IS MADE MANIFEST, and by the Scriptures of the prophets, according to the commandment of the everlasting God, MADE KNOWN TO ALL NATIONS, FOR THE OBEDIENCE OF FAITH.*

In regard to the Trinity, I understand the reality as a revealed fact. I can state it and prove it as any other revealed object ; and I can understand the fact and the doctrine, but not the mode of the great reality.

2. But the mode of it you can not understand ?

1. No ! nor the mode essential of almost any thing. We state the reality negatively, positively, relatively, officially, and copiously ; but the mode we neither state, nor know, nor believe ; but we hope in heaven, where *I shall know even as also I am known*, to begin in a career of progression in knowledge, as well as perfect beatitude, that will never end. There many objects, and possibly that, will be so illumined to our minds, that our knowledge shall increase as with electric speed, and like the “swift-winged arrows of light” as they radiate from the sun. Till then we can trust the Lord, and so be availed of what He knows. *The foolishness of God is wiser than men*, as some of us judge.

2. This does not prove the reality or thing affirmed.

1. Well, it prepares for it. Suppose the abstract view I have stated agrees with the total scope of scripture, and none other does, what are we to infer ? Give me a better one, and let me prove it as such, and I will make the exchange.

It is easier to pull down than to build up; to nurse a demur, than to vindicate a position; too easy for some minds to unsettle every thing, and settle nothing. A creed of negations is only a thin screen of ignorance and deceit. God save us from error!

2. Better that than to settle it wrong.

1. Possibly; and yet to be *ever learning, and never able to come to the knowledge of the truth*, is no compliment to revelation, or to our own wisdom or docility. It is made in scripture one of the marks of a reprobate, ii. Tim. 3: 7; Psalm 25: 8, 9, 14, as *heady, high-minded*.

2. On what proof do you mainly rely to establish the reality?

1. One instance palpable may be adduced—the text already mentioned. In the conclusion of Matthew, the Savior, having been forty days risen from the dead, and just about to be translated in his ascension to heaven, gives the great commission of the ministry for discipling the nations till the end of time; thus, *Go ye therefore and disciple all the nations, baptizing them to the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you, alway, to the end of the world. Amen.*

I have changed the phraseology in our version in a way to which no man will object, as it is not fundamental, and as it makes the true sense more definite and impressive; and I allege,

(1) The importance of these words. They meet us all at the threshold of the Church visible. EVERY WORSHIPER IS TO BE MARKED WITH THEM. The name we get in baptism is this name, and none other—not John or Mary, but *the name of the THREE*. In the ancient oriental adoption, the adopting communicated his name to the adopted party; and so God visibly adopts us in that solemn ordinance; as *all of the nations on whom my name is called upon them, saith*

*the Lord, who doeth all these things* (Acts, 15 : 17,) as is the original, so emphatically repetitious.

(2) It is plainly an act of solemn and spiritual worship *to the name* of God, dedicating the party.

(3) The words are spoken by the Redeemer himself; no fiction or tradition of men at all.

(4) They teach the triune nature of our God, are perfectly congruous with that doctrine, and properly with none other, epitomizing the current usage of the total scripture from Moses to John.

Let us try one somewhat popular theory, and see if it does not invert the pyramid with a witness for "rational Christianity," from infinite to nothing, in horrible nonsense and impious confusion, with a witness.

I baptize thee *to the name of the Father*—who is in every sense alone the true God, *and of the Son*—who is not God at all, but a mere creature, if not a mere man, *and of the Holy Ghost*—who is neither God, nor man, nor angel, nor being, nor moral consciousness, but only an oriental hyperbole or metaphor, or energy, or attribute, or quality, or influence, or effusion, or idea, or—nothing at all in the universe; and so thou art baptized, *Amen*. Alas ! alas ! for the pseudo-ministrations that enact it ! ! !

No orthodox Church or ministry, however, acknowledges the act of those Socinians, or recognizes it as baptism. In quite a number of instances, I have so administered ; baptizing the party with no respect for the worthless infidel nullity before performed—nor is it anabaptism !

2. You seem to make it of considerable importance.

1. Certainly, sir, of fundamental importance ; I never saw the first educated man, denying the triune God, who did not sweep away as well the whole system of redemption, after denying *the only wise God* of redemption. When the foundation is everted, where is the superstructure ? To my soul it is revolting and tremendous !—Gen. 49 : 6 ; Psalm 139 :



19-24. Sometimes, indeed, they manage it to a large extent, in the way of habituated preterition, always remembering to forget to pay any court or notice to it at all ! So might an astronomer omit the sun in the system of the planets ; or an anthropologist, the soul in the body ; or an ontologist, the founder of creation and the author of all other moral beings.

2. How know you what doctrines are fundamental ?

1. It may be difficult to state it scientifically—just as in a large mansion it might not be easy to define every part that is essential to the structure. In proportion, however, to the perfection of the architecture, and the utility or the grandeur of the pile, one would desire no dilapidation or mutilation of its harmonious whole. It is surely fundamental to our piety to receive, sincerely and in its own integrity, the virtual whole of the inspiration of our God ; and not pick and cull, according to our prejudice, our caprice, our ignorance, or—OUR WISDOM !

2. And they do this who reject the Trinity, you think.

1. Mr. Adams, here is a test of *our professed subjection to the gospel of Christ*, which all light and frivolous religionists unite in repudiating or scouting—I mean the belief of a personal devil and his angels. As a fact, this is clearly revealed all through the Bible. Hence we believe it. It is implicated in a thousand ways with the total system. Yet is it rejected, or explained away, by all Universalists, all anti-Trinitarians, all rationalistic authors, with few if any exceptions ; none that are clear and true in the revealed faith of it.

2. It is not very pleasing to think of such personages.

1. Very likely ; but God has revealed them and their agencies.

2. These are more mysteries in the category.

1. Yes, *the mysteries of the kingdom*.

2. And you wish us all to receive them ?

1. Certainly, cordially, intensely, I do ; as I would to God you had the humiliating self-knowledge to understand why,



EXACTLY WHY, you do not receive them. You there voluntarily and impiously repel from the windows of your soul the solicitations of the visiting light of heaven, that would illumine and decorate all the chambers of your conscious habitation, and give you the truth, the grace, the glory of the complete salvation of our Savior and our God.

2. But how can I believe what I can not understand ?

1. Well, but suppose you believe not what you do understand ; and reject this grand doctrine of the grander reality of the ETERNAL GODHEAD, only because you can not comprehend the essential mode of that reality—which mode is not revealed, not believed by us, and not related directly or possibly to our faith at all, any more than it is absolutely to our knowledge ?

2. Suppose it confounds me only ?

1. We may suppose any thing, Mr. Adams. Let us suppose that *whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope?* Oh ! that our Lord Jesus Christ might, in sovereign mercy and power, make you his illuminated and true disciple ! as of old it is written, *Then opened he their understanding, that they might understand the Scriptures.*—Luke, 24 : 45 ; Acts, 16 : 14 ; Eph. 1 : 17, 18.

2. I have no reason to doubt your sincerity.

1. Ah ! dear sir, how would it rejoice heaven and earth if you were truly to repent of your sins, and *believe with your heart to righteousness* ; that is, to *justification* in the glorious way of God !

2. It seems to me that you believe it, at all events.

1. Mr. Adams, God loves you more than all other beings in the universe do or can love you ! He loves not your sins, but he loves you ! If he loved your sins, yourself he could not love ; since your sins are your own worst enemies, as really as they are his ; and since it were impossible for us to

love him, so as to have our sins pardoned for Christ's sake, if we could suspect at all that he loves, or not supremely hates our sins. Sin is the greatest evil, and the cause or the occasion of all other evils, in the universe. *The wisdom of the prudent is to understand his way; but the folly of fools is deceit. Fools make a mock at sin; but among the righteous there is favor.*—Prov. 14 : 8, 9.

2. There seems little promise of my adopting these views.

1. I fear as much, Mr. Adams. But truth is just the same, whatever we are, whatever we do, and whether we are saved or lost. It is the eternal offspring of God.

In some scientific histories, I have known facts analogous and illustrative. One I will, if you please, rehearse.

2. I shall be happy to hear it, sir. You are quite entertaining, I must own.

1. I refer to what was once called, and with great emphasis and notoriety, the mystery of the Mediterranean.

Certain phenomena or plain facts were known to the anti-baconian philosophers of an earlier age, touching that grand inland sea, which none of them could explain; but I never read of one of them attempting to deny them on that account. They were paradoxes, proved and known, and so accredited as facts; yet they seemed to all the world like contradictions and impossibilities. Men, however, that knew the facts, believed them; though the mode of the facts, either relative or essential, they could not believe, or explain, or contradict, or know. They owned the mystery, and held the facts, perhaps hoping that the future would bring the possible, but quite improbable solution. You, I dare say, are well aware of it.

That Great Sea, as the Jews called it, as an immense basin inclosed by three continents—Europe, Asia, Africa, receives from them in all directions, always, their watery tributaries; from the Black Sea, itself fed by a hundred tributaries, through the Dardanelles, the narrow strait

Longus in angustum qua clauditur Hellespontus ;

from the Nile, the Orontes, the Adige, the Po, the Rhone, the Ebro, and the vast Atlantic at the Straits of Gibraltar, and from a thousand minor streams, all forever pouring their quotas into it, and yet the basin is never full. The learned desideratum was to find the outlet ; since some outlet, and that a large one, they knew it must have. Hence ingenuity and theory, imagination and exploration, were set to find it, and could not, it was so large, so obvious, so circumambient, and so proximate to every one.

Parties, sects, and controversies soon resulted ; “ each claiming truth, and truth disclaiming ” all. The Mediterranean, however, remained in armed neutrality the same ; in storms and calms alternate, as of yore ; since the deluge ; since Jonah navigated it ; since Paul was shipwrecked there, *in a place where two seas met* ; or since, so long before, Æneas and his companions crossed it twice, in their perilous voyage from Troy to Italy.

One theory taught the probability of a subterranean outlet under the iron-bound coast of Barbary ; reaching far into Central Africa, and absorbed in the lower strata of that ocean of sand, so dry and bibulous, which constitutes the torrid desert of her interior. Very possible, or very probable, they said. But it was a theory which no facts supported, or even seemed to prove—with other facts quite contrary.

Some wiser venturer superseded it by the more taking hypothesis of a counter sub-current at the Straits, where the ocean superficially ran in, while the sea profoundly ran out, thus restoring the perpetual *æquor* of the extended surface. But navigators, by their deep soundings, as they sailed inward or outward, absolutely refuted and scouted it, though quite a deep theory !

The next theory, I think, was surer yet. Spain and Portugal were spread on a vast quadrangular peninsula, separated from France by the comparatively narrow Pyraanean

isthmus. This extended westward from the Gulf of Lyons, and eastward from the Bay of Biscay; and the perpetual paroxysms of that troubled estuation of the Atlantic might well consist with the idea that the Mediterranean had there its subterranean and its submarine *debouchment* to the ocean, so long unknown to men and mariners! What a precious discovery it was—not.

Other theories of the sort were multiplied. One, south-eastward to the Red Sea; another, northeastward into the Black Sea; and still another, from the Adriatic and the Gulf of Venice, under the mountain ribs of the breast of Europe, into the Baltic.

All these theories, like bubbles from boys' blow-pipes, went up, danced brilliantly, reflected realities, and fell forgotten. No evidence sustained them. The mystery remained—because the ignorance did. But we hear or read of no Socinian school starting into being to deny the facts, because they could not solve the mystery connected with them, or get up a sectarian "opposition line" in self-defense against the inflexible and inhuman orthodoxy of the facts. It was really humiliating to the philosophy of ages, especially to some whose profounder ignorance utterly neglected or despised the facts.

But the solution came at last, and filled philosophy and the world with wonder and delight. A chemist in London, I forget his name, making some experiments in an obscure attic or cellar, I think, in reference to the analysis of water, found the solution. He found the outlet—by looking toward heaven! It was aerial, and vast as the superincumbent atmosphere. It was all explained by—EVAPORATION. It was as clear as the light of the sun, as certain as the power of heat, and as fully demonstrated as the facts which it alone could explain. Indeed, the mystery was almost reversed. The known ratios of evaporation, applied to the surface of that spacious sea, containing at least one million of square miles, and in the mean latitude of thirty-five, seemed to im-

ply an aerial exhaustion so great as to exceed all its sources of supply, especially with the local climate, in some parts so rainless and so intensely hot. But the solution evaporated the mystery ; and the facts, if better now appreciated, are not more real than they were before Cadmus came to Greece, or all Phœnicia, from Tyre and Sidon, began their pioneering navigations to the West.

2. Think you all mysteries could be analogously solved ?

1. All realities are not equally simple or equally abstruse. This, however, I believe, that all intellect is homogeneous in nature, varying only in its volume, its degree, its operation, and its circumstances ; and that God knows all things absolutely, all actual, all possible, all hypothetical, all desirable, or the reverse, and all these in all possible combinations, to perfection. He will never grow any wiser than, as omniscience, he ever was and now is. He can not go to school to his own works, to make experiments and learn wisdom. To him there is no mystery, nothing real or ideal that is not to him perfectly comprehensible. He is the only being that perfectly understands himself ; and how far, if we ever get by grace to heaven, we may approximate, a million of cycles of ages after the day of judgment, to the knowledge of himself, it takes God to know. Two things, however, I fully believe in this relation :

(1) One, that our progressions there will be accelerated, as large and glorious, and without end.

(2) The other, that we and all creatures shall forever remain infinitely short of God in knowledge, glory, and perfection.

Thus mysteries are all relative, and they will in succession, not painful there, nor probationary and perilous as here, continue forever.

This, indeed, will be the method of our happiness in holiness, and our holiness in happiness ; and in heaven they are all too philosophic to object to mysteries, or to entertain any



prejudice against them. How different from us poor sinners in this world ! Mr. Adams, I should like to know your hope of heaven, its basis, its medium, its nature, its strength, and its power to purify and comfort you. There is such a thing as knowing God, and participating his own blessedness begun in this world. To you, indeed, this may seem like enthusiasm, though I trust I know it as the truth and the soberness of Christianity.

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On all these conferences with Mr. Adams, I have frequently pondered with religious interest and solemnity. He seemed at once observably fixed in non-committal, and pertinacious both in his questions and in his constancy of continuance. He never seemed wearied with the subjects, whatever was the reason. When interrupted in some way, he would recommence them. Often was I apprehensive of reducing his patience or fatiguing his bodily powers. When we retired at night, it was considerably after eleven, if I remember aright. But he appeared vivacious and colloquial as ever to the last. In the morning, I felt some remorse lest I had been tedious, obtrusive, or inconsiderate of his health or ease ; but he owned no such thing ; asking questions or raising objections, in a pleasant, sub-sarcastic way, as usual ; and now and then venturing some witty and pointed remark, rather caustic or satirical. And, unlike old Priam, his shots struck with effect, not damage.

*Sic fatus senior, telumque imbellè sine ictu  
Conjecit.*

*So spake the veteran sage, and threw his dart  
With warless pleasantry to strike the heart.  
Sharp was the weapon, yet, with grace impell'd,  
It glided bloodless from th' opposing shield.*

Yet was there, truth to say, no martial preparation, as in the example of the brave old Trojan monarch, when, on stern occasion, as we read,

Arma diu senior desueta trementibus ævo  
Circumdat nequicquam humeris, et inutile ferrum  
Cingitur, ac densos fertur moriturus in hostes.

His arms so long disused with trembling care  
The sire his shoulders gives, in vain to bear ;  
And, bent on death, he rushes to the host  
Of thickest foes, to conquer or be lost.

Our colloquy, though dissident enough, was not polemical ; and his bearing or manner, whatever was the wisdom he manifested, I am happy to declare, was dignified and gentlemanly, was courteous and benignant, was consistent and attractive. And as he seemed set on purpose to pursue the conversation, and as such topics are not only in themselves of importance to all men, perfectly supreme, but, alas ! woefully neglected, while trifles and squalid anxieties in common occupy the thoughts and the words of the million and the ton, and as it is of hopeful augury to attend to the things of religion almost in any way, rather than to omit and neglect them altogether, (Phil. 1 : 15-18,) so I was, on this account as well as others, more than willing to correspond with him, and to defend the truth as wisely and well as I could, *according to the ability which God giveth ; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.* He seemed willing, and even eager to hear, as our themes were probably refreshing to him, so different from the perplexities of statesmanship and the cares of the nation which ordinarily engrossed his mind, that their novelty and variety, at least, made them entertaining. This, indeed, he several times remarked to me ; now and then in terms of gratification and encouragement too emphatic to be recited. I trust that some zeal for his salvation, and the glory of God in his regeneration, as possible and hopeful, were among the actuating motives of all I said to him.

On the subject of the Trinity he said little ; and seemed

not to have studied it in any aspect of its polemic or didactic relations. Still, he seemed quite willing to hear an orthodox statement and defense of it. The idea that the terms *Father* and *Son* are correlative, or the method of illustrating their mutual relations, seemed never to have occupied his mind. In reference to the third, in the adorable TRIAD of the Godhead, his ideas appeared all confused, and even superficial and inane. The oriental symbol of a *dove* was constantly fluttering in his imagination, as at once picturesque and empty, not, however, without some palliation, as I judge.

The paganism of popery, the pictures and the designs of the artists of Italy, have tinctured all Christendom with their manifold influences of insidious, and noxious, and paganizing error. One instance is—the common mistake that the presence of the Holy Ghost, at the public baptism of the Son of God, was visibly embodied in the form and likeness of a dove, descendant and couchant on his head at the time. Thus, in their cathedrals, an aged person, a youthful one, and a dove, are profanely, and stupidly, and sinfully, as well as commonly, emblazed, with artistic skill of some sort, “a Guido or a daub,” in a place central and conspicuous, to attract the worship of the people, in spite of the second commandment. And though we may brook an imitation of it, or an approximation to it in poetry, yet is it both dangerous, and fortified or sanctioned not at all by the original scriptures. Thus, Cowper, “Return, O holy Dove, return;” and Watts, “Come, holy Spirit, heavenly Dove;” to name no others. Compare Deut. 4:12–19, with Mat. 3:16; Mark, 1:10; Luke, 3:22; John, 1:32, 33.

Let us distinguish between a visible symbol, as of a dove in form and semblance, descending and abiding on Him; and the manner of its descending, as dove-like, gentle, undulating, lambent, noiseless, graceful, lovely—all that the action of the pinions of a dove could symbolize or exemplify. Now I affirm that the latter, and not the former, is illustrated by

the expression *as a dove*, and that this is all that it means. The Holy Ghost no more appeared in the form or the picturesque outline of that beautiful and lovely bird, than did the Lamb of God in the shape and proportions of that clean, and useful, and innocent animal. Nay, the Son is called the Lamb often; the Holy Ghost, the Dove, or a Dove, never, in the Bible. Thus a good grammarian would refer the expression, or the words *ὡσεὶ περιστερὰν*, as or in the manner of a dove, not to the *bodily shape* or visible and palpable symbol, that is, the shekinah of glory that appeared and rested on him; but to the act of descending, showing its manner, as most soft, mild, and mansuete in its movement and its rest. The symbol had a form, and also a manner of movement; the latter only is illustrated by the words *as a dove*; the movements were so serene and so graceful.

If this be the truth, then, no literalizing blunder could be for a moment sustained in identifying the form of the Holy Ghost, in our worship, with the image of a dove; and there is properly no foundation for such a gross, and literalizing, and paganizing blunder at all. We should be practically jealous here for the purity of the worship of Jehovah.—John, 4 : 23, 24. There is danger of impiety in the grossness. On the great topic which THE LAMB implies, namely, his propitiatory sacrifice for our sins, that God *might be just, and the justifier of him that believeth in Jesus*, I had less opportunity in proportion to converse. Mr. Adams, however, seemed to discredit it, especially as it implied so awfully the implacability of God, in his view. The implication I fully denied; affirming just the opposite; the death of Christ, *the just for the unjust*; indeed, his whole mediation, his mission and his passion, were the grandest demonstration the universe ever saw of the eternal placability of God.—John, 3 : 16, 17; i. John, 4 : 7-16.

All was willing; God required it;  
All was ready; love inspired it;

M

Love the prompter, love the spring :  
Who was injured by the measure ?  
He—whose love esteemed it pleasure ?  
He—who chose the suffering ?

But then he seemed to object a test which was certainly false, that after all so many should perish. Hence, to reject Christ, and to *neglect so great salvation*, and to live in the grand crime of unbelief, he appeared to disregard as matters of small or no moment. I tried to demonstrate that a judge could punish with no malice, nay, even with the kindest sympathy and the purest wisdom, administering the laws ; and that legislation could make them in the same spirit of wise benevolence. I referred him to the rigid justice of the Father of his country toward Major Andrè for a good illustration, though infinitely small in the comparison ; and to the fact accredited to us, that Washington wept, in the bitterness of his soul, to do it, and signed his death-warrant, almost obliterating his signature with his tears ; and then inexorably proceeded to the execution of the law. So God swears by his own being ; saying, *As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways ; for why will ye die, O house of Israel ?* But what if, after all, the sinner dies in his sins, as we know that frightful multitudes do ? Is he saved ? or, is that solemn asseveration of *the only wise God, the God of truth*, the awful dirge of his soul, himself the victim of *the second death* ?

The censured lenity of his immediate predecessor, Mr. Monroe, in extending the boon of executive clemency toward so many sentenced pirates, afforded me a good argument. The newspapers blamed him for it, all over the country. They said the law is good, and must therefore be maintained. They said the law represents the interests of the whole, as well as each part, and protects them too ; they said that piracy made the interest of a part antagonistic mutually to those



of the whole, and therefore the less should be sacrificed for the sake of the greater. That is, the law should be honored, and the pirates should be hanged.

But these principles, founded in the nature and relations of all moral government, are fundamental and glorious in that which is the only perfect moral government in the universe, the government of God. This I endeavored to enforce, and commend to his approbation. We have violated his law, and it must be supported. This can be done conceivably in either of two ways only ; one, by execution of the law, and our consequent punishment and perdition ; the other, by that sacrifice of the Son of God, with repentance and faith in him, which makes justice honorable, while mercy is triumphant, which magnificently sustains the law and the prerogatives of the lawgiver, while it makes, and demonstrates, and commends the way of *grace reigning through righteousness to eternal life by Jesus Christ, our Lord.*

But alas ! I could make seemingly a slight impression only on the mind of my illustrious friend. In one of our episodes, as he often made animadversions on the clergy, he intimated that some of the secular *magnates* deceived them occasionally with a kind of courtesy, by wholesale, to their office and to them, thinking it quite enough to get a smiling pledge of their good-will, as the result of their own bland concession to religion in general, or to its forms, and its claims, and its officials, as established in society. I replied assentingly, for I had often observed, as others have, the same thing ; but added that the deceiver there was alone the deceived, as an ordinary result, and that the ministers of Christ, those that *are his* ministers, both know more of such men, and see further into their ways, their wiles, their tactics, their motives, their sins, and their retributions, than the dotage of their own vanity or their shallowness commonly apprehends. In this regard I commended Mr. Adams for his honesty and for his great superiority to that low and mean policy to which we were

referring—a degradation in hypocrisy of which there lives not the man on earth, I judge, that would accuse him. He utterly scorned all such duplicity, all such servility and moral baseness.

The people of venerable old Newport, that city of exciting and manly memories, reading afar the presidential signals at the mast-head of the steamer, crowded to the wharf as we approached it, where the *Fulton* was to touch. They received him with loud patriotic cheers, and every eminence near was populous with gratified spectators. They joyed spontaneously to see and to greet the great civic father of their young and mighty nation. The old gentleman, hat in hand, returned the pleasing signals, and, like a plain and patriarchal citizen as he was, shook hands cheerfully with multitudes, who crowded perilous on board to enjoy the momentary gratification and valued honor—though its memory was not so transient. Their valedictory cheering, too, was tenacious, oft-repeated, and long-continued, till it died in the distance away, still visible, and heartily returned, even when no longer audible to us or them. At Providence, the intelligent capital of their gallant and enterprising little state, our sail terminated. Crowds of their busy and curious population had obeyed some concerted signal, and were waiting to welcome the president of their country. Cheers were all in cordial uproar as we approached. The governor and his aids, the lieutenant governor, and other distinguished citizens, occupied the front ranks, and did the hospitable honors to their distinguished guest—only that he was too transitory to suit their notions or their desires. Soon afterward, the president's coach and four appeared gallantly in sight, which himself and others of us having occupied, with a fine-looking and quite conscious and intelligent driver humoring the reins, we were wheeled away in fine style, amid the enthusiastic and stentorian outbreaks of the self-complacent sovereign

people ; and after a pleasant drive of some forty miles, we arrived safe in the evening at Boston.

It is common, we are told, in some rural parishes in New England, for the pastor regularly to occupy the morning of the Lord's day with doctrinal discussion, establishing certain favorite or orthodox positions ; and in the afternoon, to come to the IMPROVEMENT, or the PRACTICAL REFLECTIONS, or the SPIRITUAL USES, or the proper INFERENCES from the subject. So, from such INTERVIEWS with such a personage, one might write a volume of instructive commentary and speculative analysis. But possibly the facts and statements which must be the premises of all such philosophy are rather to be viewed, in the present instance, as more instructive and more valuable in their simple appearance to the reader, leaving his own mind to its own workings and inductions in the matter. Often, indeed, has the recollection of what is here narrated recurred with a thrill of moral interest to my own mind, and eminently has it been suggestive, and perhaps instructive and profitable. Truth compels me to add, that it is always painful too. But what men's motives are, and what their characters, if now ambiguous or mysterious, will soon be manifested and notorious to all. I make one reflection, that the religion of our Lord Jesus Christ is no pensioner on the favor of the footstool. It depends on no man, but on God alone. Every man depends on it passively, if not actively ; it depends on God, and God depends on himself ; so that religion is excellent, irrespective of majorities, however poor in worldly state and glory, and when devoid of all human opinion and patronage. Hence, too, the imperfections and the faults of professing Christians are no excuse for the irreligious. Therefore, *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches ; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, who exercise loving-kindness, judg-*

*ment, and righteousness in the earth ; for in these things I delight, saith the Lord.*—Jer. 9 : 23–24.

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Our account of this memorable interview is now concluded. I therefore subjoin, as I have promised, his Bible Society address, pronounced nearly nineteen years after ; taken now from his own autograph, identified before me, and showing, as a chronometer of his life, the proofs of age in its formation of letters, and of the difficulty with which he executed the document, then so far advanced in his seventy-seventh year.

#### ADDRESS.

*Fellow-citizens of the American Bible Society, and of this Assembly,*—In taking the chair awarded to me as the oldest Vice-president of the American Bible Society, I deem myself fortunate in having the opportunity, at a stage of a long life drawing rapidly to its close, to bear at this place, the capital of our national Union, in the Hall of Representation of the North American people, in the chair of the presiding officer representing that whole people, the personification of this great and mighty nation, to bear my solemn testimonial of reverence and gratitude to that Book of books, the Holy Bible.

Thirty-five years have passed away since, in the State House at Boston, the capital of my native commonwealth, I became a member of the Bible Society ; and although I have followed, with a deep interest, their continual exertions and the various fortunes of their success in distributing this Book, I think I have never been able to attend another meeting of the society from that time to this. Since that time one generation of mankind has passed away—another has arisen. In the midst of the painful and perilous conflicts inseparable from public life, and on the eve of that moment when the grave shall close over them forever, I may be permitted to

indulge the pleasing reflection that, having been taught in childhood the unparalleled blessings of the Christian gospel, in the maturity of manhood I associated with my brethren of that age, for spreading the light of that gospel over the face of the earth, by the simple and silent process of placing in the hands of every human being who needed, and could not otherwise procure it, that Book, which contains the duties, the admonitions, the promises, and the rewards of the Christian gospel. It is a soothing consolation to my last hours, that, having so long since associated in this cause with the fathers, I still find myself associated in it with the sons ; that it has in the interval been perseveringly and unceasingly prosecuted with intense ardor, with untiring assiduity, and with animating and eminent success. In contemplating what may be termed the life and adventures of one whole generation of the race of man, the only member of the animal creation susceptible of the perception of good and evil, of virtue and vice, of right and wrong, there are in this, as there have been in all former ages, observing and reflecting men, especially in the decline of life, prone to depreciate the moral and physical character of the present age, and to glorify the past. Far more pleasing, and I believe more correct, is the conclusion, that the race of man, in his fallen estate, is placed by successive generations upon earth to *improve* his own condition and that of his kind ; and that this book has been furnished him, by the special providence of his Maker, to enable him, by faith in his Redeemer, and by works conformable to that faith, to secure his salvation in a future world, and to promote his well-being in the present. If this be true, the improvement of successive generations of men in their condition upon earth, and their preparation for eternity, depends in no small degree in the diffusion and circulation of this volume among all the tribes of man throughout the habitable globe. This is the great and exclusive object for which, in the last generation, this society was instituted. The whole



Book had then existed upward of eighteen hundred years ; and wherever it had penetrated and been received, it had purified and exalted the character of man. Reposing upon three fundamental pillars, the unity and omnipotence of God, the Creator and Governor of all worlds ; the immortality of the human soul, and its responsibility to that Creator in a future world for all the deeds done in the present ; and the system of morals, embracing in one precept the whole duty of man upon earth—*Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength ; and [thou shalt love] thy neighbor as thyself.*

The Bible carries with it the history of the creation, the fall and the redemption of man ; and discloses to him, in the infant born at Bethlehem, the Legislator and Savior of the world. The faith in him and in his divine mission is inseparably connected with the performance of his will, and that will is all comprised in the song of the angels at his birth—*Glory to God in the highest, and on earth peace, good will toward men.*

In whatever region of the earth, in whatever condition of the human being this blissful sound first salutes his ears, the depravities of his nature fall before it ; the selfish and the rancorous passions which had absorbed his soul and ruled his conduct under the impulses of hatred and revenge, sink within him into impotence ; he bathes in the waters of Jordan, and rises cleansed from his leprosy, in the freshness and vigor of health, and the purity of benevolence and mercy.

Such has been the progress of the gospel wherever the Bible has been carried and suffered to be read. In the mysterious providence of God, its influences have been counteracted by the spirit of evil in all its thousand forms, throughout a long succession of ages. Its advancement has been slow ; its victories desperately contested ; its triumphs subjected to cruel vicissitudes ; its war against the world, the flesh, and the serpent, a perpetual, never-ceasing struggle.

Yet its march has been uniform in purifying and ennobling the moral, the intellectual, and the physical condition and character of man.

To circulate and distribute among great multitudes of men, in every quarter of the globe, this blessed volume, was the purpose for which this society was instituted. One generation of mankind has since passed away.

The secretary\* of the society is now present, and will give an account of their labors, their success, and their prospects. I trust they will prove to the satisfaction of this assembly that, by their labors, the human being of this age is, on the whole, wiser, better, happier than the human being of the last.

That by the success of those labors they will be cheered and encouraged to perseverance in them, by the emulation of the present age to contribute their aid to the progress of human wisdom, virtue, and happiness, from age to age, till that consummation of human felicity promised in this book, when—

*The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them.*

\* Rev. Dr. Brigham.



# VISIT EXTRAORDINARY.

## TWO PSEUDO-APOSTLES.

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*Thou hast tried them that say they are apostles, and are not, and hast found them liars.—Rev. 2 : 2.*

*For without are dogs, and SORCERERS, and whoremongers, and murderers, and idolaters, and WHOSOEVER LOVETH AND MAKETH A LIE.—Rev. 22 : 15.*

*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel ; for Satan himself is transformed into an angel of light.—2 Cor. 11 : 13, 14.*

*For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect.—Matt. 24 : 24.*

Βλέπετε μή τις ὑμᾶς πλανήσῃ.—Matt. 24 : 4.

Maxima pars vatium, pater et juvenes patre digni,  
Decipimur specie recti.      \*      \*      \*      —Hor.





## TWO PSEUDO-APOSTLES.

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RELIGIOUS imposture is, in its proper nature, *evil, and only evil, and that continually*. It is huge impiety and systematic sin, organized as if at once to injure man and offend God. In its conception and origin is it literally infernal; in its termination, as well as its tendency, unutterably and desperately dreadful. In its secular relations, to a great extent, the genus of imposture, however versatile in form and feature, is in the main popularly known; hence its temporal ravage is commonly execrated as imposture. People like not to be duped and cheated, except in the matter of their souls. Hence counterfeiting, forgery, getting money under false pretenses, the perfidious courting or deceiving of women, quackery, and all kinds of professional murder, and the ways multifarious of mendacity, for the sake of gain, of artful and specious lying, "to get an honest livelihood," and other false methods of practicing on the credulity of the million—ever *having men's persons in admiration, because of advantage*; all such villainy becomes suspected, and probably detected; as certainly it is, then, the horror of the nations; the object of legal punishment; the peril of principals, accomplices, and accessories; as well as redounding to the damage or the sacrifice of its victims. Touching these lower relations, men are ordinarily severe, and even inexorable, as well as just in its reprobation; and mainly the penalty of the law of the land is exacted *to the uttermost farthing*, at least sentimentally—though practically its due execution is not always the result. In some places, however, this side of Oregon and California, as emi-

nently there, lynch-law is peculiarly prompt and sure ; and not always without “method in its madness,” sometimes appearing *quasi* just and exemplary, if not quite vindicated at last, in the summary and the capital vengeance of its visitations. The criminal practitioner, who kills a patient by nosology, or for the want of it, or by doses infinitesimally small, or by those analogously too large, or by corrupt and blundering pharmacy, as a matter of course, suffers for it—rides on a rail, instead of a rail-road ; is costumed cap-à-pie, unfashionably, in tar and feathers ; is publicly or covertly scourged with ignominy ; or, it may be, swung immediately from the limb of a tree, into that dread eternity ! in all his unfitness, unpardoned, unprepared, untaught,

With all his imperfections on his head.

Well, how much better or more innocent than secular is religious imposture ? when, sparing their adorable property, it *only* seduces and kills the souls of men ; *only* calumniates or abolishes the glory of God ; *only* adulterates the gospel ; *only* poisons the waters of the well of life ; *only* fumes and struts, in its dignified short-sightedness, for a moment, at the expense of its votaries ; *only* gives falsehood the precedence against truth, sorcery substituting for inspiration, and foolery preferring to the heavenly and incomparable wisdom ; and so ONLY counteracts Christ, and assists the strategy of Satan, in his own proper work, as a MANSLAYER (*ἀνθρωποκτόνος ἡν ἀπ’ ἀρχῆς*) from the beginning—oh ! we republicans, loving freedom so intensely and so immensely, may well tolerate the infelicity ; we politicians and office-hunters, expectant or candidating, may profitably flatter it—for votes, a cheap purchase—at present ; and we sycophants may court it, cunningly, whenever it radiates prosperous, and glorious, and satisfactory in its alliances with wealth, fame, worldly learning, party success, civic station, or official power ! Short-sightedness reckes not of the day of judgment :

Dies iræ! dies illa, solvet sæclum in favilla.

These are the sentiments and the principles that we—do not hold. How God esteems it, how HE regards imposture of every kind—false doctrine, lying preachers, spurious piety, superficial man-traps, vain assumptions, all sorts of religionizing charlatanry, however vamping in his name, even *if an angel from heaven* were its patron or its propugnator, his word copiously informs us. See the whole Bible; especially Deut. 13 : 1–5 ; 18 : 20–22 ; 29 : 18–28. Gal. 1 : 6–9 ; 3 : 1. Rev. 21 : 27.

The specimen now to be exhibited is, in several of its relations and aspects, sufficiently vulgar and squalid ; still it is reality. It is a specimen. It actually occurred. It shows partially the way, or, rather, one of the changeable ways, in which, with occasional success, and resulting malady, its serpent-hissing or its serpent-trailing orgies are devotionally enacted, to beguile multitudes, and *deceive, if it were possible, the very elect*. If the manner of reception and treatment to which two of its infatuated angels, or more modest apostles, were subjected, on a special occasion, uncomfortably, may be useful to any one in similar condition, or for general instruction and warning, I shall be satisfied. In some directions, not quite utopian or imaginary, a few seasonable suggestions or hints may be conveyed as to the erect and honest skepticism with which Christian faith itself does, and human safety must, regard all such assumptions, from the manipulations of the puseyite to the scoundrel miracles of Jesuitism ; from the diabolical religion of the Mormons to the specious pseudo-philosophy of the pantheist ; from the ignorant ventures of Miller's millennarian chronology, making *ad diem* appointments with Heaven, and repeating them by various considerable adjournments, all of which Heaven inexorably scorned, to the madcaps of IRVING, with their "unknown tongues;" or to the philosophico-sophistical day-dreams of a cracked Swedish nobleman, and his triple sense of Scripture, interpreted by

"correspondences;" or to the sottish impudence of the Universalist; or, to the serene, religious self-complacency, and learned propagand excecation of the modern Socinian, deceitfully corrupting his word and hating its adorable Author; or to any other furtive system of delusion, ancient or modern, vulgar or refined, by which *the devil and his angels* prosecute their own work, in this world of sin and wickedness.

A man who truly knows Christianity finds little perplexity in knowing the *vanity and lies* of all its rivals, or would-be substitutes, or self-lauded improvements on its known identity. May God teach us all to discriminate in favor of *the truth as it is in Jesus*, and of that alone! I proceed to the narration; may it be to the glory of the God of truth!

It was a day much of its own class, distinguished for terrible heat—the hottest of hot days of summer in this latitude; and one of the rare and oppressively hot days that make people talk, and newspapers show philosophical and wise; as all remember "the three hot days" of the season, that the portentous visit occurred. Whether or not they deliberately chose such a day, though I incline to doubt, is not certain. It might possibly have suited their mission, their plan, or their convenience, as so hot; no matter. They came then, unheralded, unknown, unintroduced, unsanctioned by any practicable authority or evidence.

It was the Lord's day, and near the hour of worship, in the afternoon, some seven years since, that the event occurred which I am now to narrate. The bell was tolling, and I was descending from my study, contiguous, to enter the pulpit, and in the act of locking the door, while several of my people were passing near me into the church, and I recognized no others, when a strange voice from behind arrested my attention, in tones direct and earnest, as well as measured and articulate.

2. Is this Dr. Cox?

1. It is, sir, at your service.



2. Sir, I am glad to see you. Dr. Cox, we have heard of you, have come to pay you a religious visit, and hope it will suit you to afford us an opportunity.

1. Gentlemen, you are entire strangers to me, and your request is at present impracticable. I should like, however, to know who you are.

2. Oh! we are your friends, and we wish to speak with you about the kingdom and the way of God.

1. Well, gentlemen, is it your mission to learn or to teach on this occasion?

2. Why, doctor, we know well your character, and have a very great esteem of you. You are Brother Cox, a man of God, a friend of truth, a lover of righteousness, and a preacher of the gospel; and as for our object, we will explain it to you, as soon as opportunity offers.

1. It is now the hour of service, and I must leave you. If, however, you will wait till after it, and my strength may allow, I will receive you in the study immediately—although the heat is so oppressive that one feels more like dissolution than exertion at such a season.

2. Well, what shall we do in the mean time?

1. Go into the house of God, and worship HIM.

2. But we are strangers, and have no seats.

1. No matter. I will show you seats, gentlemen. Please proceed.

They were soon seated, and the service was performed in due order. With copious perspiration and exhausting effort, even when self-controlled and calm, on that day of memorable and inclement heat, I went through my public duties and returned. The study door was scarcely opened, before the two visitors, each "steady to his purpose," were at my elbow; when, ascending, we were soon together seated in the study. I sat in my ordinary chair, with a sliding leaf for writing closed before me, and my manual Greek Testament lying on it open, as I had left it.



The two strangers, though united in their sympathy, and their aim, and their work, seemed very dissimilar in their cast of character. The one that had done mainly all the talking, quite the Mercury of the mission, was rather tall, of a plain and open countenance, apparently sincere, very loquacious, religiously confident, and rather fraternally sociable, and forward, and exacting, as well as seemingly assured and remarkably affectionate toward his "Brother Cox." The other, rather below medium size, of dark complexion and cunning eye, seemed watching his opportunity with greater sagacity and prudence of reserve, as the consular pundit of the enterprise, and as ready to bring relief and succor to rear or flank in the engagement. He had said little, and that only in the way of confirmation or acquiescence, as he followed the lead of his obtrusive and venturesome colleague. They were, personally, as strange to me as their manner was singular and their business a mystery. I had previously no knowledge of them whatever, and no clue at all beyond the present scene to guide me in it, not knowing even their names; and having no friend or witness, except the omniscient ONE, to correspond with me, I felt in a strange predicament; tried, but not daunted in the least; *perplexed, but not in despair*; determined to keep my propriety, and stand by the principles of everlasting truth and rectitude. It was plain that their object and their views were odd and queer, but I had no suspicion or imagination of their sect, their principles, or their specific design.

As to the way in which all such pretensions should be met, and they are always occurring, as they have occurred continually, though in ever-varying forms, in every age, before the witch of Endor, or Balaam the son of Beor, or the antediluvian impostors of Cain's progeny were born, I mean, that they are all Satanic, and so of very respectable antiquity; and as to the way of meeting them and treating them, it is probable that a calm rigidity, which shows them all due polite-

ness, yet stands ever on—THE RIGHT AND THE CLAIM OF EVIDENCE, demanding full proof of their assumptions, accrediting nothing without it, demanding it at the outset, and before any action or negotiation is begun, and remembering, and causing them not to forget, however convenient and desired, that the burden of proof, the *onus probandi*, of the matter is, by their own act, resting wholly on themselves, as THEIR OWN, AND THEIRS ONLY. They make the category, which they ought immediately to prove. They voluntarily take the position which they are required, in all reason and righteousness, to demonstrate and establish. And if they dare to insult their fellow-creatures so impudently and so wantonly, to say nothing of their enormous impiety and sacrilege against God, what is the proverbial shrewdness and common sense of Americans worth, if they can not resist their claims, when they have not, and can not have, proved them? We only add, let all Americans who love their country, and who detest imposture, thinking there is quite enough of it in Europe, and that we want something better in the United States, in Church and in State, in politics and in religion; let all Americans agree, to frown with indignation on all claims that can not be proved, that are plainly imposture and falsehood, believing here THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH—and the truth itself, only as proved by rational evidence to be divine, and so worthy of all human confidence.

They appeared in respectable attire, as common citizens of the middle class of society. Their manners were rather respectful and correct, but not polished; and their use of rough phrases, and occasionally of bad grammar, graduated them to their place on an intellectual scale: *Ut ad primum in artibus gradum, scilicet, Baccalaureatus, non adhuc admissi*. Still, their manner indicated negotiation, and seemed to pre-emptinate some earnest and well considered result. Hence I said,

1. Well, gentlemen, before we begin our religious conversation, let us settle some requisite preliminaries. I should like to know who you are.

2. Never mind that now. We know you, and you will know us as we proceed, and we hope rejoice in the end.

1. That, gentlemen, will not suit me. *Let all things be done decently and in order.* You are utter strangers. You have no introduction. We are not on a par, as you know me so well, and I know you not at all. I must insist on the first thing in the first place. If you are religious, are you Christians? or what?

2. Yes, sir, Christians—that we are.

1. Well, to what denomination do you appertain?

2. Why, sir—no matter. We are Christians; but if you wish to know, we are *Latter-day Saints*.

1. Indeed! And what means that designation? The Pope, by the word saint, means one thing; the Bible, quite another; and infidels use it only in scorn. I am not aware that in the latter day the saints are to be normally different from what they were before the flood. A sincere Christian, a sound believer, a lover of Christ, his own genuine disciple, a true worshiper in any age, is a saint in the language and style of the Holy Ghost; and the alternative is, to be his enemy, a reprobate, an heir of perdition.

2. You must have heard of the *Latter-day Saints*, sir?

1. Possibly; but I have no recollection that is definite respecting them. I hear occasionally of many strange things.

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I forgot, or had never learned, that this is the favorite cant of the MORMONS. Those squalid heretics call themselves “the saints of the latter day.” It never occurred to me till after the interview, however; and for the moment I let it pass at that.

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2. Yes, that is what we are, and all the world will be soon.

1. But who sent you, gentlemen, to me? and what, precisely, is the nature of your errand?

2. We come in the spirit and the power of the apostles of Christ.

1. Stay! let me understand you exactly. Do you mean that you come endowed and accredited from God in the same way, degree, and manner as the apostles of Christ? Is this your position and your designation, gentlemen?

2. Certainly, sir; that is the way we come from God to you. He sent us, and *we bring you glad tidings of great joy*. You, Brother Cox, are to be blessed to know these things; and if you are only faithful, you will become great and honorable in the kingdom of the saints.

3. Yes, doctor. That is why we come from God to see you to-day.

1. Not too fast, gentlemen. Your proposals are sufficiently flattering, I own; but in such a serious matter I must both see and feel my way. *Festina lente*; that is, make haste slowly, see and feel your way. We must have rational evidence, and walk by it.

3. Yes, that is right. Take time, and you will see it all, after a while. We must wait patiently on the Lord.

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Here they held some communings with each other, sometimes intelligible, sometimes ambiguous; from which I gathered that, by revelation, such as it was, they had ascertained with religious, that is, fanatical infallibility, that I was to become a Mormon, and even to figure in the promotions and the honors of their official eminences; that all this was fully predestinated by somebody, and clearly announced to them from some source; and that my effectual calling was to be superinduced through their own ministry, and exactly on the present occasion. In the mean time, I considered them as men lunatic or drunk, and so to be wakefully regarded as so deluded and so venturous; with questions of curious concern

occurring in my thoughts ; though less determined to say any thing conclusive, or definite, or manifestive before the time. I wished to see them enjoy the dilemma they had made for themselves, and work the problem they had undertaken to some regular result ; trustful that God would keep me from their influence and their design. Their faith was probably tried in the interview, as I must have seemed rather an untoward subject from the first. They seemed to try in different ways to engage my feelings and depose my judgment, that, so liquefied, I might flow with them. But in some way, I early saw through them. These successors of the apostles, without all proof of their commission or their mission, stood, in my estimation, self-condemned and self-refuted, with some others of another species, but the same genus precisely, in their solemn averment or assumption of a thing absurd and impossible. The apostles, as such, had no successors—could have none. The pretension is sorcery and abomination, though here less guilty, in these base-born and low-bred ignoramuses, than in some other and better educated usurpers of the monstrous title. They, indeed, successors of the apostles of God, who, as twelve, are to occupy twelve thrones in the celestial kingdom, judging the twelve tribes of Israel, and not each pseudo, with one for himself, making an aggregate of myriads ; they, their successors, who possess no one quality that distinguished or constituted an apostle of Christ in the apostolic age ; they, to have their assumptions accredited by us as additional apostles, supernumerary moderns, adscititious and spurious, such as Apostle Hildebrand, Apostle Bonner, Apostle Talleyrand, Apostle Hughes in New York, and Apostle Doane in Burlington ! I wonder that such revolting impudence can win the confidence, in this country, of one American that repudiates the more respectable whim and usurpation of the divine right of kings ! But to our story.

1. Your quality and claims, gentlemen, as you must be



aware, are superlatively high. If I comprehend them, you are every way the peers of the apostles of Christ.

2, 3. Yes, sir. He sent us, and we serve him just as they did.

1. Then you can discern spirits, speak with tongues, write inspiration, heal the sick, expel demons, and raise the dead, as well as work other miracles in other ways, as due occasion offers?

2, 3. Yes, we can. [Spoken with grave and solemn tones and countenances.]

1. Very well, so far! I seem now to understand you, gentlemen. The next thing in order, then, is—proof. You will please to produce your credentials. If you come from God, as his ambassadors, and on such a mission, I am glad to see you; and only want justly *the signs of an apostle*—some just demonstration from HIM that sent you, and I cordially surrender to your sway.

Both looked queer at me, and at each other.

3. You ought not to dictate, sir; but take what comes from God.

1. Exactly so. I am not particular as to the kind or form of evidence; but have seen none at all, as yet. I am waiting, not dictating; and we are all, it seems, this hot day, in a full perspiration with the matter. Here happens to be the Greek Testament—the blessed original text of the inspired oracles of the living God, who searches all hearts. That will be gentle and easy, and very proper as a test. Will you, sir, take it and read a chapter, or six verses, nay, one verse, aloud, and give us the sense of it?

2. [Declining, and looking at the other.] You dictate, sir, in demanding evidence, like that *evil and adulterous generation* of which you read in the pulpit, this afternoon, *seeking for a sign, and there shall no sign be given it*, as Christ says.

1. There is no likeness or analogy between the two cases.

He had wrought miracles, and they knew it and believed not, and then asked for more in vain. Have you wrought any?

2. Yes, sir, we wrought some great ones in New York last week, as the people know.

1. Any in Brooklyn? or is your power limited to the senior city? If so, you should limit yourselves there, probably.

3. Why then ask for more? *Only believe: all things are possible to him that believeth. Have faith—*

1. That seems to me, sir, an impious perversion of the word of God, made by a *sui generis* saint of the *Latter Day*. Are you yet to learn that Christianity is throughout a religion of evidence, and, as such, the only one in the world? It says, *Prove all things; hold fast that which is good*. It says, *Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world*. It warns us against ANTICHRIST, and declares that *even now are there* MANY ANTICHRISTS. If you have no evidence, no credentials, then, where—then, what are you? Your pretensions surely require support. Are you, then, truly the apostles of the Lord Jesus Christ? or do you really take me for one who, on such conditions, can entertain your mission, and recognize you according to your assumptions? If, in this high profession you make, you are either deliberately in practice of a cheat, or are yourselves infatuated and deceived, sirs, it is no small affair of mischief that ye do. You are sinning against God, who loves the truth, and is himself the most sincere person that ever spoke, and the most honest being in the universe. He has no partnership with ignorance, or falsehood, or fraud; and you may need to remember that you have to do with One who *can not be deceived, and who will not be mocked*. I shall not stir another step in this business till I see the evidence on which you rely, as self-vaunted envoys extraordinary, and ministers plenipotentiary from the court of the King of kings, to sustain your apostolicity and vindicate your claims. Here, then, I

take my stand, and call for evidence, for proof. How am I to know, gentlemen, that you are not impostors ?

3. You had better take care, sir, what you say. The evidence may come sooner than you desire, and as you do not expect, and what you will not relish, sure enough ! I would just warn you to beware !

1. You mean that the evidence may surprise me, coming in the way and style of some divine judgment ?

3. Yes, sir, I do ; and I hereby warn you against it.

2. Oh ! if it should come now, what would become—

1. Very well, gentlemen, I am ready, and quite content. Send a good rousing judgment along—a little touch of earthquake, some thunder and lightning, cholera morbus, palsy, volcano, avalanche, nightmare, gout, ship-fever, neuralgia, or any thing else you please ; yes, little or much of it, gentlemen, and the sooner the better, as I am ready, if you are, and quite disposed to be accommodating.

3. Sir, are you forgetting yourself all the time ?

1. Not at all ; I am only remembering you. Let us have some of the evidence. Come ! your testimonials, your seals, your signs, gentlemen.

2. Why, I never saw or heard such a man—as you !

1. Nor I ever read or conceived before of such men or such apostles—exactly, as are you.

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Here our apostles began to be restive. They looked at each other in perplexed significancy, as if their mitres were a little loose ; as if desiring some concert ; as if meditating some change of tactics. The thought crossed my mind of personal insecurity. I was alone with them. The sexton had locked the doors and left the premises. My study was almost in the centre of a square, and equidistant from each of four streets. The nature of fanaticism, or spiritual delusion, was not to me a novelty, either in books or in living scenes. Its malignity, its sublimated mania, its occasional excursions

and outrage, its serene confidence, its specious arrogance, its superiority to *truth* and *soberness*, I had witnessed in other examples. It is ever *wiser in its own eyes than seven men who can render a reason*. But I thought there was no reason to fear them at all; reason enough for conduct and decision. Hence I was calm, and not at all afraid on my own ground, locally, and morally; and if they understood it not, so much the better for me. My plan was to be tranquil and bold, if not aggressive, sticking to principles. They had shown great assurance of success in their mission; "surer to prosper than prosperity could have assured them;" though now nonplused, badly committed for their inspiration, and inclined to denounce and rave. Hence, said he,

2. I fear you are a hardened old—

3. Yes, and blinded, too, with darkness.

1. Why, surely there seems to be considerable darkness in my study—more than common this afternoon; and I wish there were more air, since light seems so scarce and heat so oppressive in it.

3. Sir, to tell you plainly, you are a hardened man and a hypocrite—given up—reprobate.

1. Why? Because I ask and wait for evidence, and you have given me not a particle? You were great strangers, gentlemen; but I seem to be getting acquainted with you, by degrees, as Latter-day Saints, apostles, and so forth. Really, my friends, or my foes, whatever you are, it is plain that your navigation is all at sea, and all a mistake at that.

2. Don't you know what shall become of him that believeth not? Why, you have no faith—

1. With claims higher than apostolic, only quite strange and audacious, if not insane, you demand my faith in them, without evidence and against evidence; and because I believe not that—

3. Yes, you are no believer, but—

1. Think, sirs; no mountebank, harlequin, heretic, or de-

mon could make claims of prouder altitude than yours ; and, they, one and all, could furnish quite as much, I should say possibly rather more, proof of them than you have yet even attempted or can possibly afford. Poor men ! poor sinners ! I fear you know neither God nor yourselves, nor the reward that awaits you in the future world.

2. Oh, how dark—dark—dark you are !

3. Yes, you are a hypocrite, a liar, sir ; and I know—

1. Stay just a moment. Pray, be quite calm. I can refute all that instantly on the authority of two apostles. Instead of liar, hypocrite, reprobate, I am, you remember, “ Brother Cox, a man of God, a friend of truth, a lover of righteousness, and a preacher of the gospel.” This is a great honor—quite a high and a memorable endorsement. It is, at least, the exalted character I had a few hours since. If I have it not yet, but have grown so bad all at once, as you now denounce me, it must be because I have been some time in your company. The ancients say

Nemo repente turpissimus.

That is, no man can get astray

From rectitude's habitual way

All in one moment, hour, or day.

But your recorded encomium, gentlemen, I shall remember, as I pray you not to forget it. Think what apostolic authority ! what rich commendation ! what a glorious epitaph ! Such honor never happened to me before. Few things in this world equal it. Some of your initiated disciples, real Latter-day Saints, might be *lifted up with it above measure*, might be spiritually proud—though I shall endeavor to keep some humility for all. It seems to me, gentlemen, that canonization itself from the Pope of Rome—yes, canonization itself, is inferior—not even this incomprehensible honor, with the entail of purgatory as a rare mercy and a pontiff's privilege, for about two thousand years only, can surpass, in my estimation, the apostolic honors you—



2. Sir, I have no respect or care for you.

1. Queer apostles these, to be so mistaken in their inspiration—for once !

3. Yes, sir ; hypocrite hardened—

1. Silence, gentlemen. You are now going rather too far. There seems no immediate prospect of my becoming a Latter-day saint, you perceive. It is the Lord's day, and I wish not to break it. I have read of the like before. You are just such apostles proved as are described in Rev. 2 : 2 ; and in ii. Cor. 11 : 12-15. Go, read and ponder your character and your doom. You are base and horrible impostors. It is very plain who sent you, and how equally deceived and criminal you are in your *inspired* assurance ; that I was to be your convert and your champion, and as such promoted in your kingdom, and among your kind of saints. I have done ! You need make no reply. Now, I have only two more things to say ; the first, this is my study ; the second, there is the door ; make rectilinears in quick time, and leave the premises immediately. I am not your brother or your dupe.

With this, I rose and opened the door, pointed them out, cleared the way for them, and have never heard from them since. They went down the stairs, and disappeared as directed, uttering many and various denunciations and inspired predictions, for which God, who hates imposture more than any of us, will call them to account, when their true character shall be displayed to the universe.

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What specimens of popular imposture ! They are all anti-evangelical, all of the policy and the patronage of the devil. These are illustrations and examples of those religious abominations which, in various forms, often more specious and insidious in their ways, delude the multitude and prosper for a season, till some newer tilt or tournament of Satan solicits their credulity, and feeds their appetite for religious oracles and marvels near at hand. It must always be something

newer than the truth. Yet is it most humiliating to our country and our age! Who could opine that, in our happy land, in a nation of voters, freemen, newspapers, periodical literature, and general reading, such a gross and detestable imposture as Mormonism could find disciples and devotees? That such a wretched scamp as Joe Smith, or any one of his successors, could have prospered in his audacious way, and with his hyper-apostolic pretensions, to such a grave extent? and that so many, both in Europe and in America, in insular and continental Europe, should have yielded their religious faith and being to so much absurdity, to such diabolical counterfeit? Yet they are now a numerous community, and UTAH is to become a great Mormon State of our Great Confederacy, under the primacy of these vulgar, malignant, and selfish corrupters. They are men of many wives, and of Mormon morality on all subjects. In the interview above reported, it was soon obvious that their views were destitute of all reason and evidence; that it required great decision and directness to stem the torrent of their inspired assurance; and that only a very little religious credulity, could I have mustered it, was requisite to make their sway omnipotent, their jurisdiction sure.

We have now various specimens of the general sort, either secret and skulking, or advertised in newspapers, and soliciting the patronage of fools—as witchcraft, soecery, palmistry, divination, astrology, fortune-telling, mesmerism, mysterious knockings, clairvoyance, and even some rare manifestations of phrenology, with learned manipulations and oraculous prognosis of character, founded on the conformations and configurations of the cranium, its sinuses and its protuberances, its form, its size, and its relative proportions.

We ought to be, as rational and genuine Christians, wise to resist imposture, bold to confront it, and faithful to rebuke its diabolical mendacity. *By their fruits ye shall know them—try the spirits—to the law and the testimony; if*

*they speak not according to this word, it is because there is no light in them.* This last plain oracle disposes of all the imposture with which, in its multifarious phases and varieties, *the dragon, that old serpent, which is the Devil and Satan, deceiveth the nations,* and who is, by usurpation, *the prince of the world,* the leader of all its wickedness, *and the spirit that now worketh in the children of disobedience.* The truth of God is a system and a unit, eternal, unchangeable, and *written for our learning, that we, through patience and comfort of the Scriptures, might have hope.* If we receive not the love of the truth, *that we might be saved,* we know the consequence ; FOR THIS CAUSE *God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.* This is the explanation of the matter, and there is competently none other. Let no man be diluted and doting, no man a trifler with God, or an experimental gambler with his own immortal destiny. In a moral sense, we ought to *hate them that hate God,* and have no silly remorse, for one moment, in their favor ; *proving what is acceptable to the Lord ; and have no fellowship with the unfruitful works of darkness, but rather reprove them.* And let even *an angel from heaven be anathema if he preach another gospel.*

To obtain money on false pretenses is actionable at common law. Yet here are notable instances ! Jugglery, quackery, lying, hoaxing the poor, bewitching the credulous, robbing the simple-minded, gulling the multitude, in all these ways, so gross and palpable, so deleterious and ruinous, certainly some of these deserve the animadversion of the laws. Some of them ought to be indicted by the Grand Inquest of the county ; that all kinds of charlatanry or fraud might not seem to be patronized and protected, in an easy and an ordinary way, but rather, for the good of the people, exposed and punished by our republican laws, especially when imposture

dresses itself in the robes of religion, the better to elude responsibility, and effectuate its purposes. It is abuse and crime; it is nuisance as well as impiety. Let no American, by approving, become a partaker of such evil.

To what are we all coming? Are truth and soberness to be repudiated? Are the facts of philosophy, the laws of nature, the ways of Providence, the truths of religion, the known realities of Scripture, all wisdom and soberness, and all the province of genuine faith to be forsaken, perverted, or eclipsed, simply to please *the devil and his angels*. If we allow ourselves to be so easily trepanned by *our adversary the devil*, the age of *possessions* may return to us in judgment; then, like the fury of *the whole herd*, on a notable occasion, we shall *run violently* downward on a descending plain, and reach a catastrophe in the end, quite as sure, and much more tremendous in ruin.

The plea of charity—a word most marvelously misunderstood, and unhappily rendered in our version, and terribly abused by blind men and infidels—the plea of charity is silly and false. Error and imposture are no objects of charity, but only of revulsion and abhorrence. Take a specimen of apostolic charity from the pen of the beloved John, by way of eminence, the THEOLOGUS of the ancient Fathers: *If there come any to you, and bring not THIS DOCTRINE, receive him not into your house, neither bid him God speed; do not "tell him to rejoice"—literally from the original; for he that biddeth him God speed is partaker of, or has communion with, his evil deeds.* The disciple of Jesus' bosom wrote this!

Take another specimen, apostolical and inspired, and *written for our learning*—another specimen of the genuine charity of heaven: *And when they had gone through the isle of Cyprus to Paphos, they found a certain sorcerer, or magician, a false prophet, a Jew, but far more respectable, I ween, than the abominables of the pseudo-celestial and fanatico-*

spiritual “knockings,” or oraculous thumpings, pretension, of our own days, *whose name was Bar-Jesus : who was with the deputy of the country, Sergius Paulus, a prudent man, or an intelligent person ; who called for Barnabas and Saul, and desired to hear the word or doctrine, τὸν λόγον, of God. But Elymas, the sorcerer, for so is his name by interpretation, withstood them, seeking to turn away the deputy from the faith. Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him ; and what a withering look of apostolic charity was that, when he said, O ! full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to PERVERT THE RIGHT WAYS OF THE LORD !*

It is supposed that the sublime Apostle of the nations, now in the initiative of his glorious embassy to them, chose to change his name from the Hebrew to the Latin, adopting or prefixing that of his illustrious convert, not only in commemoration of his cordial faith, then first professed at his baptism, but also because its meaning, *small, little*, suited at once the stature of his body and the humility of his mind ; and also because, as a proper name, it was in common use and general honor throughout the Roman empire, so favoring his mission. Hence—PAUL, that noble hero of the cross !

Let this demonstration of charity teach and arm us against all the importunities of error and imposture, which the devil patronizes and his victims accredit, in this sin-blinded, and truth-hating, and dreadfully apostate world.

In the conclusion of this interview, memorable and useful, I may remark, on the one hand, that they seemed really to believe, somehow, the divinity of their own mission, not only without evidence, but against it ; so high and confluent was the tide of their delusion and their assurance. They appeared to boggle at the only miracle enacted, namely, that of their own failure. It was a prodigy and a poser, that



seemed impossible to their creed, but strangely real in their exasperating experience. Still, there was tenacity of expectation. They appeared to act on the principle, all in good time! the crisis must be mature before the interposition to meet it will suit the way of heaven. *Nec deus intersit, nisi nodus vindice dignus*—it is not worth while for divinity to interfere till a difficulty occurs that warrants and vindicates a solution so sublime! But here was the *nodus* only, and they stared at it; especially the chief speaker, as having more faith in fooleries, possibly, than his astute and reserved colleague. I never saw such assurance enacted and maintained so palpably against invincible fact. It was as the faith of a lunatic striking his head against rock because he believed it was only cloud. Hence they were reluctant to go, or bring the convention to an end. They only cast about to see what they were to do next, sure of the result, and set incorrigibly and religiously in their heaven-shown way.

On the other hand, if I may be permitted to aver it, as no other witness can, I maintained a calm and a courteous manner, as I was resolved from the first to do, and thus became imperturbably and most provokingly good-natured. Still, I was firm as well as calm; and reiterating, as it were a matter of course, as well as a thing of reason, THE DEMAND FOR EVIDENCE IN ORDER TO FAITH, the position just there, *in limine*, where I kept it, became to them a bore impracticable, and an obstacle tremendous, of which, as almost new and strange, they appeared never to have anticipated or thought. When, however, their self-induced dilemma was felt to be real and serious, its formidable weight increasing its pressure every moment, they became irritable and impudent. They vented their anger in sallies of warnings, prophecies, denunciations, abusive epithets, and Mormon hobgoblins. All this I survived and tranquilly endured, through several fits and repetitions—till at last it seemed meet, in a peremptory way, to prorogue the parliament by a brief speech in person, as mon-

arch of my own study. This, too, seemed to take them all aback. They were reluctant to go, and still determined to succeed in their mission. My manner, however, was resolute and mandatory that they should quit the premises ; and hence, at last, with awkwardness and confused faith in things impossible, they complied. The interview lasted considerably more than half an hour, and no conceivable advantage could be apprehended from protracting it. Besides, I was fatigued—the heat was wilting, and they were at the time boisterous, both at once, or alternating incessantly, with their invectives. In the whole scene, they gave the strophe and the antistrophe with zeal interminable ; and as for the epode, properly my own part, it was like singing love-songs to the spirit of the storm—it was either precluded, or utterly lost in the uproar of the elements.

On the whole, I have little to regret in the retrospect—taken as I was on the sudden, with a fanatical onslaught, the like of which I never saw or experienced, in its entire and extensive momentum, before or since. Yet I have subsequently heard of several instances of the general sort, not of Mormon sympathy alone, but all of serene imposture and religious abomination, enacting dreadful impiety for some temporal and sinister ends, in the name of the eternal God ! My general motive for inserting this narrative, is to place all readers properly on their guard against such *devices* of the adversary ; or, in contact with his emissaries, to assist possibly their proper wisdom in counteracting their treacherous assaults, in penetrating their deceitful arrogance, and, finally, in rebuking their desperate iniquity. Let us believe the truth of THE GOSPEL, AND THAT ONLY, whatever others believe ! since THE EVERLASTING GOSPEL shall yet be the creed of nations and the glory of eternity ; as all other creeds and all other glories shall perish forever. *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away ; but THE*

WORD OF THE LORD ENDURETH FOREVER. *And this is the word which by the gospel is preached to you — with no addition, or subtraction, or multiplication allowed in this, the last time ; as solemnly and immutably sealed till the second coming and THE GLORIOUS APPEARING OF THE GREAT GOD AND SAVIOR OF US, JESUS CHRIST. Compare the original of Tit. 2 : 13, 14 ; and Rev. 22 : 18, 19, Amen ! Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.*



# INTERVIEW

WITH A

## FASHIONABLE LADY OF DISTINCTION

AT CALAIS, FRANCE.

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*And they that use this world as not abusing it ; for the fashion of this world passeth away.—1 Cor. 7 : 31.*

*But she that liveth in pleasure is dead while she liveth.—1 Tim. 5 : 6.*

*Such being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Eph. 2 : 12.*

Fis anus, et tamen

Vis formosa videri,

Ludisque et bibis impudens.—*Hor.*

Quam rarum, quam difficile, ut homo muliere natus, se ipsum cognoscat.—*Mod.*





## A DISTINGUISHED FASHIONABLE LADY AT CALAIS.

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THE wicked, or the thoughtless and the ungodly, are a source of sincere grief to the enlightened Christian. To see them, to mark their practical atheism, or even the thought of what they are and whither they are going, is a wound to their moral sensibility; and all this, none the less, because *they* see no danger, fear no evil, and feel very happy. Yet, *when they shall say, "peace and safety," THEN sudden destruction cometh upon them, and they shall not escape.* However, in other things, intelligent and respectable, graceful and popular, or even useful and eminent, still their doom is written and their character described. *He will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.* To obey the gospel is the way and the medium of knowing God. Hence their ignorance is voluntary and criminal. It results from their disobedience. They hate the light, and therefore come not to it. Their neglect is repeated till it becomes habitual. It is an incrustation of character, an habituation of moral servility and deceptive alienation from God. It gains and grows on its victims. It blinds and infatuates them with their own sincere consent. Hence the grief is founded and rational, which it legitimately occasions in the bosom of pious friendship; such as Christian mothers, sisters, daughters, and especially wives and all their correlates, are often called peculiarly to know; and as all Christians at times are compelled to share. It is a grief unselfish, unobtrusive, and un-

appreciated mainly by its object, though of great price in heaven ! What care the lost souls in Jerusalem, *from whose eyes the things of their peace are forever hid*, for the tears of love divine weeping over their doomed city ! *How often would I have gathered you, and ye would not !*

When a Christian journeys, even in nominal Christendom, he sees human nature in many a strange and revolting spectacle displayed. It entertains, affects, instructs him. He grieves for them ; and heaven records, however earth disparages, the groans he heaves, the wounds he feels, the fears he knows, and the prayers he offers, as he observes their manners and their ways.

Sometimes the contrasts of splendid and impious are counterpoised by those of a jewel of God, as seen to sparkle amid all the externals of squalidity and want. On the present occasion, however, we have to describe a character adorned with all worldly glory ; yet strangely vacant and insipid, I might say even silly, in reference to every nobler object of duty, or destiny, or existence ; *wise to do evil—to do good having no knowledge*. I will amplify some extracts from my itinerary or traveling journal, referring to individuals without name, as it is no part of my plan to be personal, or to wound the feelings of any one, but only to do good !

It was on Thursday, June 6, 1833, at 11 A. M. that we sailed from Dover, England, for Calais, in France. We were in the little yacht of a steamer, FIRE-FLY, sailing across the channel, with its surface of beauty as serene as that of Lake George or Lake Champlain, as I have delighted to view them, when ruffled gently with a breeze of summer. About sixty persons in all, various in appearance, in language, in manners, in character, and in relation to each other, from different and distant nations of the earth, were there all collected and consolidated for nearly three hours, going, as it seemed to me, on a slow trot ; our little pony of a boat moving in a course not very direct or swift toward our destined haven.

All, however, seemed to enjoy themselves. We were together three Americans, pledged to keep in company, with mutual interest and assistance, till we arrived in Paris. For one, the jaunt was to me singularly novel and agreeable. Some men of state—if not statesmen, and some of noble bearing—if not nobles, and some looking clerical—if not clergymen, they, and their wives, and their daughters, figured gracefully and well in the *tout ensemble* of the moving scene. Still, there is sometimes seen in such assemblages a bluff dignity that may be English, but is not American—I had almost said, not Christian—as the equally censurable extreme, in contrast with the too familiar manners of our countrymen, at least occasionally witnessed. Well, said I to myself, no patent of nobility consciously possessed, meliorating one's blood, and all that, could make the scene or the occasion more exhilarating and balmy ; and I consciously repeated, from some long unused registration on the tablet of my memory, the following lines from the Task :

Now hoist the sail, and let the streamers float  
Upon the wanton breezes. Strew the deck  
With lavender, and sprinkle liquid sweets,  
That no rude savor maritime invade  
The nose of nice nobility ! breathe soft,  
Ye clarionets, and softer still, ye flutes ;  
That winds and waters, lull'd by magic sounds,  
May bear us smoothly to the Gallic shore.

Yes, we had music, such as it was, obtrusive with its manufactured sounds, but more with its mendicant importunities to be—gratuitously—paid for them. When Cowper wrote those lines, his imagination never dreamed of such an airy nothing as swift travel, on land or water, by steam ! Yet, so leisurely was our steaming, cutting some angular and some curvilinear figures in our course, as if on purpose to detain us longer on the glassy element, and not arrive too soon for somebody's special convenience, that, about two-and-twenty miles of transit, instead of “gone in an hour,” as we are wont char-

acteristically to go, as our minimum in America, strangely cost us about thrice that amount of time before our cruise was ended. I would not, however, complain of it. It is not a long time to go from England to—France! so at least our fathers were wont to think, not without all vernacular apprehension. It was to me a very pleasant diversion; and I regard it always with new delight, in the present retrospect of almost twenty years. The English, too, enjoy it, with a kind of national jubilation. France once was theirs, nominally, for several centuries.

But our narration must here omit the subsequent events and circumstances, though devoid neither of interest nor instruction. After customary hinderances and vexations, we were summoned, about four o'clock, to the large saloon, refectory, or *salle à manger*, to dine; where the great and florid *table d'hôte* was ornamented and displayed, *à la mode*, and we were to eat for the first time on the continent of Europe, and in France!

Our guests were quite numerous, and even more diversified than our fellow-passengers in the Fire-fly. Near the head of the table were seated a number of good-looking military officers, some of them generals of note, just returning from the siege of Antwerp; and, though seemingly formidable in their brilliant uniform, bright epaulets, and bearded physiognomy, their manners were polished and gentle, and graceful withal; so that they seemed no encumbrance, but an acquisition rather, to our large and motley dining party. The other guests, ladies and gentlemen nearly equal, were quite various in costume and language, generally strangers to each other, yet, on the whole, well behaving, not without courteous bearing, and the proofs of education and refinement. We three Americans were all the representatives, on the occasion, present, of the great occidental republic. We felt *inter se* American; endeavoring so to act as not to discredit our far-off, our dearly-beloved country. We thought, with new and vivid interest,



of home, sweet home, of Hail Columbia, Yankee Doodle, Fourth of July, Stars and Stripes, E PLURIBUS UNUM, *Libertas et natale solum*; and were sensible to whatever incident reminded us of our own dear native land, loved even more in our separation. To two of us, the scene, as French, was all a novelty; the third had previously become even familiar with the manners and localities of the Continent. Almost every preparation of food, and especially the most specious and attractive, was quite an ambiguity. It was anonymous and foreign to our thoughts, cooked scientifically, metamorphosed, seasoned too much, and no doubt, *par excellence*, all just right, *comme il faut*.

An old blind harper was led by his daughter to a convenient spot standing there, to comfort us all with music at the feast; and then that we much more might comfort them with a generous *douceur* in compensation. We realized in this one of the scenes and usages of which we had often read, but never saw before. He played and she sang; but the minstrelsy seemed not remarkably agreeable to the critics.

Near the centre of the table there was one personage that appeared about equally to attract, and to expect, universal attention—a lady. She was certainly as much as threescore years of age, yet fair, or almost florid, graceful, and even commanding, in her port and mien. Having received adulation for many successive years, she seemed to consider it now as her right and a matter of course. In conversation she used good English, yet with an accent that indicated her nativity elsewhere. She soon addressed the old harper in Italian, with reprehension for his inferior performance. To the French officers, she was easy and fluent in their vernacular; and equally so in German, to others. A gentleman, who seemed well to know her history, informed us of its chief events and characters. She was a faded beauty, once “the leading star of every eye, the theme of every minstrel’s art.” She had figured in fashionable society of the most honored

sort. Courts, theatres, drawing-rooms, ball-rooms, masquerades, and public pageants—at Vienna, at Rome, at Paris, at London, and other places of godless grandeur, had been her sphere and her home; all the ultimate home, or hope, probably, that her ladyship ever recognized, or desired, or knew! Apart from something too much approaching the imperious, if not the imperial or the queenly, her manners were good, dignified, and even elegant. She was rather tall in person, well proportioned, with a bust of conscious beauty; her countenance expressive, self-sustained, intelligent, and yet bland. How much modesty she should have shown, more than was visible in her air, or to be inferred from all the premises before us, in order to exemplify the perfection of feminine behavior, so as to provoke or deserve no censure of her bearing, as occasionally overbearing and almost Amazonian, I may not aver. Yet, whenever a lady ceases to be tender, gentle, delicate, all without affectation, or to exhale soft, and sweet, and virtuous influences, as the proper atmosphere of her person and the peculiar charm of her presence, in my view she ceases, proportionately, to be attractive; and instead of being, as she ought, an example of the agreeable and the lovely, to the proper adornment and praise of the sex, she revolts me—like a mannish monster in ladyship's attire, a colloquial blue-socking, a woman that is no lady! Still, this personage of many accomplishments was a grandmother; and something, probably, must be credited to her age. Much that was showy and fine distinguished her. She sat on the side of the table, a remarkably wide one, with central flowers and ornaments intervening, opposite to myself; but I exchanged no word with her, observing none the less her manifestations and her manners. Peers and princes had been among her admirers and her courtiers. Every one seemed to own the superior distinction of her appearance, with which, indeed, she appeared rather consciously to shed insignificance or nothingness on all the other ladies, and some brilliant and

fine ones, at the banquet with her ; and so careering she maintained the prestige of her superiority, *from the egg to the apple* of the festal engagement ; and if her consciousness was sometimes quite observable, she seemed, at the same time, to vindicate it, by the stately elegance and the obvious success of her manners.

After we had despatched the continuous courses of the dinner, and made a contribution for the "white-haired Allan Bauc," the old harper and his daughter, the company dispersed in different directions. We wandered over the scenery of the place, the town, and its gardens, and its walks, and its palaces, with observations, and some of the prominent recollections of history agreeably awakened, both French and English. The siege of Calais in the fourteenth century, when Edward the Third reduced it ; the appearance of the six self-offered victims, with ropes round their necks, at the feet of the proud and cruel monarch, and the intercession of his tender-hearted queen, Philippa, procuring their release, in consideration of her earnestness, and even of her royal loveliness, less, possibly, than of her delicate maternal condition ; and the moral contrast between the magnanimity of those devoted and patriotic burgesses at the time, and the selfish manners of the conqueror ; a paragon at once of the glorious chivalry of the age and of its moral barbarism, under the dark, and the horrid, and the then solitary and rampant patronage of popery ; just before the day-star of the Reformation arose in the person of the blessed WICLIF, then in the process of ripening for his great and unending usefulness : these were the topics that chiefly engaged us as we made our curious and hasty explorations, without identifying *the very spots*, in the topography of the town and its environs, where happened those events of historical and thrilling interest, rather more than five centuries ago. The interval was happy, as it left us some hours to ramble and view the scenery of Calais, of which from early youth our memories

had been conversant, with unaffected interest and delight. We were, however, to start at nine o'clock for Paris in the *malle-poste*; having been so fortunate as to secure the only three seats which, with *Monsieur le Conducteur*, are to be had in that vehicle, as distinguished from the great national omnibus, *la diligence*; which, with its *cabriolet*,\* its *coupé*, its *intérieur*, and its *rotonde*, drawn by six or ten horses, each on his own hook, was, till lately, the only common method of traveling in France or on the Continent. But steam is now the wondrous metamorphosis of all civilized society, and the pacific revolutionizer of its ancient usages, on land and water, in Europe and in America, and soon to be the way of travel all over the world. PROGRESS is now the word, in more than one sense!

As we returned to our rooms, we parted, and my own solitary approach was toward the back piazza of our HÔTEL MEURICE, where, as I arrived, I found our distinguished *madame* walking at ease and alone. As she had also been a topic, I was prepared to feel some interest in her, especially as related to religion. The opportunity was favorable, rare, unexpected. Whatever the reader may think of it, the fact is that I pitied her! She seemed to me the victim of a bad education, which, in connection with her own excellent abilities and plainly wicked heart, was old at the work of the process of hardening her in sin and unbelief; and I determined to attempt the improvement of an event that might never again occur, as I now seemed to have a special opportunity of conversation with her.

1. The evening, madam, is pleasant, and I perceive you are enjoying it. I hope you are in good health.

\* The first, on the top in front, holds two or three, and the conductor; the second, three only, at the highest price; the third, six, select and respectable; the fourth, all that can stow in it, with tobacco, fiddles, lap-dogs, garlic, vulgarity, noise, wine, beer, brandy, snuff, and cheapness.

2. Perfectly well, sir. The air and the scenery are very agreeable.

1. It seems rich and luxurious to myself, and two others who are with me from America ; and as strangers here, new, in this old world, we regard every thing with peculiar interest. Few can imagine it without experience.

2. Ah ! you are from America ? Well, I thought there was something rather peculiar in your appearance ; but knew not before that we had with us three gentlemen to dine to-day from that great country, so far distant from Europe.

1. It probably seems farther to you, who merely contemplate it at a distance, than to us and to our countrymen, who are so much and so increasingly in the habit of crossing the ocean to visit these nations and lands of our ancestors, to us so historical and so new.

2. You are quite bold and enterprising, and we admire your adventurous spirit ; though, in crossing the Atlantic, there are few of us that dare to imitate it, I think.

1. Apart from myriads of emigrants, who cross the ocean ordinarily but once, we certainly surpass you in that achievement. We visit Europe, tour it through its whole extent, both insular and continental, and mark all that seems memorable and rare in our journey.

2. Your visits, too, are often commercial, I am informed ; and even that is showing a spirit of adventure that is really an honor to you. But some of your visits are valetudinarian. You migrate in quest of health, and come to our softer and milder climates ; since yours, I hear, are so rough, severe, and changeable.

1. We have some extremes of heat and cold, but our changes are probably overrated. Some of your soft and delicate gentry of Europe, I know, are extravagantly afraid of them.

2. Yes, indeed. Some of my correspondents there, friends that have visited your country, sadly complain of it, especially its severe and frequent changes in the temperature of the



weather. In some places, they tell me, they have four or five climates in one day.

1. That, madam, is certainly extravagance—a sample of oriental hyperbole rather than historical truth.

2. Oh! you are so accustomed to it, and so full of other things, that you less observe it, probably. How do you find our atmosphere?

1. Sometimes so remarkably variable, that is, in England, that I observe it very accurately. There, too, it is exceedingly humid, a misty and drizzling rain often falling unperceived, or known from its effects only. How it may be on the continent, I have yet to learn.

2. Do you visit Italy in your plan?

1. That is yet left at large. I am not certain even of our intentions, as I hear much about the cholera on the other side of the Alps, and must be determined by circumstances. We shall probably visit Switzerland, Germany, and Holland, perhaps Belgium, before we return to England.

2. Belgium and Holland, you know, are in a state of war, and you may find it inconvenient to pass from either to the other, and much more to transact any commercial affairs in them.

1. Our plan, madam, has nothing to do with commerce; that is, I and my companion appertain to the clerical profession; though the other, or third one of our company, is commercially engaged, and for that purpose is soon to visit Lyons, after some weeks, perhaps, at Paris, whither we are all to depart in an hour or so.

2. You, then, are an American preacher—a minister of religion?

1. Yes, madam, and I would love always *to magnify my office*. To me, every human pursuit or acquisition seems less, infinitely less, than that of religion. What is it all without *real estate* in eternity? We die so soon, life is so perilous, the future so solemn, and sin so terribly related to the judgment of God!

2. I seldom speak on such topics, sir ; and opinions vary.

1. Opinions, my good lady, as such, are of very little account. Truth is all, and the word of God is truth. And truth will stand forever.

2. Oh ! sir, I confess it is all mystery to me—above my comprehension, quite.

1. Yet, if your heart was right in the sight of God, his truth would seem all-excellent and all-precious to your soul.

2. That, indeed !

1. You know, my dear madam, that you had a Creator, and that you must die, and *after death the judgment*. Now, is it rational to know all this, and yet neglect all preparation for what is so inevitable and so awful ?

2. Oh ! sir, whatever comes, I am safe, you know.

1. Truth to say, madam, I know no such thing. We may have a hope that is not of the right kind—a hope that will *make us ashamed* forever. God is no respecter of persons. His judgment is just, and his truth inviolable. You may have a hope without any right foundation ; and if so, the only time to rectify is—BEFORE YOU DIE !

2. I am not at all afraid—whatever comes.

1. There may be reason of fear utterly unknown to you, because you have never examined or studied the subject. But why are you so assured of safety at all events ? I should really like to know the reason of your persuasion, your security.

2. Yes, sir ; I am safe enough there.

1. God has spared you, madam, many years, and blessed you in his providence ; but soon you may be called to die, and if your hope is not of the right kind in his sight—if it depends on sand instead of the Rock of Ages, your assurance will do you no good. Delusion is a very different thing from safety, and quite as different from conviction.

2. Well, what do you think would become of me ?

1. Madam, we are all sinners in the sight of God ; and as

such, in ourselves, we are utterly lost. God has provided, in the mission and the passion of his Son, a full salvation for mankind ; He offers it to us freely, *without money, and without price* ; but we must accept it, accept that same salvation, or, dying as well as living in our sins, we perish forever. And have you accepted his salvation ?

2. Oh ! sir, what is all that to me ? I certainly never heard such doctrine. Why, sir, you surprise me. It is rather ridiculous.

1. Madam, it is the gospel of God, and not of my invention.

2. Well, sir, I will tell you, then, just what my hope is—only I can say I never thought of it so much before.

1. And yet of every thing else, inferior and mean in the comparison, you have thought, read, conversed, and in some degree understood, in all your life ! But pray tell me your hope.

2. Well then—here it is : IF THERE IS ANY HEREAFTER, I SHALL BE SAFE ENOUGH, BECAUSE I NEVER DID ANY THING WRONG, AND I NEVER HAD BUT ONE FAULT IN ALL MY LIFE.

1. Well, madam, pray tell me just that one fault of yours.

2. I will, sir. It consists simply in this—in always being too good and kind to every body. That always was my fault, I own. And all my friends say the same.

1. So, my dear madam, this is your hope ! Really, in the form of it and its curious development, it is the most unique specimen, the most wonderful hope, the most of its own class, and like itself alone, that I ever saw, or read, or heard reported !

2. You disapprove of it then, do you ?

1. My dear madam, you know not God ; you know not yourself ; you know not the revelation he has given us ; you know nothing on the subject, as I must kindly but solemnly assure you ! Nor is your hope any hope at all. It is merely a presumptuous conjecture, a vain and infidel hypothesis, founded on unbelief—"IF there is any hereafter !" Tell me

plainly, as a friend, though a stranger, How much of the New Testament have you ever attentively read, in all your life ?

2. Oh ! I leave all that to the clergy, sir. I never care for it.

1. You speak, madam, as I perceive, at least four different languages of Europe. To these you have attended, and you understand them. But to the revealed truth of God you have not attended, and you know it not. I must then solemnly testify to you that your delusion is dense and tremendous. It is no more Christianity than Voltairism or Islamism is ! And now, if God spares you longer on the earth, I would kindly beseech you to repent of your sins, and seek God till you find him ; to read the Holy Scriptures in faith, and with prayer for divine illumination ; and to let the past time of your life suffice you to have lived for this world in chase of shadows, in frequency with the vain, the gay, the godless, and the wicked ! It is all your own fault that you know not God—for you have the means of knowing him ; and you are well endowed with the faculties that might use those means ; and had you used them aright, you might now have not hypothesis, adventure, presumption, for your hope ; but the very hope of the gospel, authentic, divine, and never deceptive, to adorn your character, to soothe your soul, to assure your mind, to comfort your heart, and to *abolish death*, in the beatitude of your glorified experience, as you make the sublime and the wonderful transition from this vestibule of probation into that temple of eternal glory. These are *the things that are unseen and eternal*.

2. Oh ! sir, how you preach ! Is that the way in America ?

1. I must bid you farewell, madam. I shall see you again in eternity, where your memory will have recorded this scene and several others—of your whole life ! Till then it is very certain we shall never meet again. I only add, to what I

have told you already, that God has made you an ACCOUNTABLE creature ; that you are under the jurisdiction of his law, not a particle of which, in the spirit of its perfect righteousness, have you ever obeyed once in your whole life ; that, as a sinner before him, you need INFINITELY his mercy and his grace in Jesus Christ ; that except you turn to him, and obey the gospel, you will perish forever ; that, though you have lived among flatterers in this world, no one will flatter you in that which is to come ; and that, having reached already, as I judge, the age of threescore, you can not expect the residue of your years to be many ; while, with such appreciation, I have sincerely commiserated your condition and the very happiness in which you seem to glory, knowing its nature, its deceit, its triviality, and its transientness. I can do no more—I pray you, think me not *your enemy because I have told you the truth*. I commend you to the sovereign mercy of God, and say once more, madam, solemnly, farewell, till we meet *at the judgment-seat of Christ!*

Here I bowed, and left her. My time coerced me, or I should have loved to stay and to pray with her. Her air was mainly that of saucy wonder and curiosity, half reserved, half respectful, and sometimes for a moment almost confiding. Now, with a fashionable courtly laugh, she tried to parry the influence of the Spirit in the words of his own truth ; and now she seemed taken all aback with its sudden thunder or its lightning flash in an unsuspected quarter. On the whole, I said, what is a fashionable lady ? Are these her accomplishments, that leave her spirit so unfurnished, and so clownish, toward heaven ? There is no adulation, no blandishments of fashion, no soft airs of compliment and homage to ladyship or the sex. Spirits have no sex, persons no respect, in judgment. There fools are exposed, as such, and see themselves, while others see them just as they are in the sight of God. There they are punished, too, *with everlasting destruction from the presence of the Lord and from the glory*



*of his power, when he shall come to be GLORIFIED IN HIS SAINTS, and to be ADMIRERD IN ALL THEM THAT BELIEVE.*

I cite this instance, this example, of the atheism of the fashionable world, the *beau monde* of the aspirations of the millions of mankind, not as a rare case, or an exception, or a monster extraordinary in that doomed sphere, but for a very opposite reason. It is an example of it, an exponent, a specimen. The forms, the degrees, the exterior ornaments, all differ illimitably ; as the new juxtapositions, and phases, and beauties of pebbles in the kaleidoscope, with its infinite variety of scenic display and the poor glory of its reflecting surfaces, seen in the light of heaven—that is, of the natural sun. But open the instrument, analyze its glories, and discourse with its colored stones and its angular surfaces of glass ! So this world, when making for its dupes all the heaven of their being or their ambition ! They are like children, dancing and rampant, under the power of exhilarating gas. They have no reflection, no forecast, no deep conviction, no moral sincerity. They prefer to be deceived, as really as the devil to deceive them. And God, so long insulted and offended, needs only to give them up to their own vanity and impiety, and they become the maddened architects of their own destruction. He has described them fully in his word ; warned them honestly and perfectly ; and they, in their very folly and infatuation, vindicate the truthfulness of their moral biography as recorded by inspired pens, and precipitate the damnation of their destiny.

Let God speak, and let mortals that are immortal hear his own unalterable words—

*But the natural man receiveth not the things of the Spirit of God ; for THEY ARE FOOLISHNESS TO HIM ; neither can he know them, because they are spiritually discerned.*

But *the things of the devil* are his wisdom, his creed, his oracle ! A man without revelation, and one with it, who utterly neglects it, are both in this condemned category ;

only that the latter is the far guiltier person in the sight of God. Yet, remaining such, they both hate the light; folly is their wisdom, error their truth, and hell at last their common home. Let not the reader indulge a sneer. Hell is a revealed fact. And is it philosophical to care so much for the word and so little for the thing? or is it indeed folly what God says?

*Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

Men practically feel as if they were both stronger, and especially wiser, than he; and this caustic and terrible irony of the reigning Lord God omnipotent, the only wise God, touches not their sensibilities. If voluntarily stupid in time, however, they shall be involuntarily intelligent and well-informed in eternity. *Devils believe and tremble; and they are not atheists at all.*

*Be not deceived; God is not mocked; for WHATSOEVER a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

What a harvest is *corruption*, for some sowers! and here set in full contrariety and antithesis with salvation, or *life everlasting*. Do men sow cockle, and expect to reap barley? or darnel, in hope of a crop of wheat? And, continuing in sin and unbelief, do they anticipate heaven as their proper reward? If so, *God is not mocked* in the end; they are *deceived* to their own perdition.

*They have Moses and the prophets; let them hear them; if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

When our blessed Redeemer uttered these words, not one letter of the New Testament was written. If, then, the scornors of the former, the neglecters of *Moses and the prophets*, were so guilty, so inexcusable, so forlorn in their peril, and without all resource in their madness, *what shall the end*

*be of them that OBEY NOT THE GOSPEL OF GOD? that despise, and atheistically forget, not Moses and the prophets only, but also, with them, as making one great revelation from God, CHRIST, AND THE APOSTLES, AND THE EVANGELISTS? Beside, now ONE is RISEN FROM THE DEAD, and become the first-fruits of them that slept.* Hence the crime of such a hope as THAT FASHIONABLE LADY alone could cherish, of her selfish and sin-blinded self. It is the guomon of all the hope of fashion's dupes and victims, the greatest fools in the universe! a hope compounded of self-deception, habits of alienation from God, sheer infidelity, vanity, presumption, massive ignorance, and the iron-bound folly of all grace-abandoned and incorrigible reprobates. There is no use, and no sense, in touching such "delicate subjects" only with fine silk or elegant white kid gloves! Enough of all that homicidal kindness.

*For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION, which at the first began to be spoken—not by angels, but by their superior and commander, BY THE LORD; confirmed to us by them that heard him; God also bearing them witness, both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost, according to his own will.*

In all this, I pray the reader honestly to learn what the hope is of the fashionable world:

\* \* \* \* \* et crimine ab uno

Disce omnes:

And from one specimen of polish'd crime,  
Learn all their characters, for hope sublime;  
Lost in undone eternity and cursed by Heaven in time.

☞ The hope of the fashionable and the worldly ☞

IF THERE IS ANY HEREAFTER, I SHALL BE SAFE ENOUGH;  
BECAUSE I NEVER DID ANY THING WRONG, AND I NEVER HAD

BUT ONE FAULT IN ALL MY LIFE ; AND THAT FAULT CONSISTS SIMPLY IN THIS—ALWAYS BEING TOO GOOD AND TOO KIND TO EVERY BODY, as all my friends know and say of me.

What need now of the Bible, the Lord's day, the ordinances of public worship, or the practice of true religion ? What need even of

JESUS CHRIST AND HIM CRUCIFIED ?

*O earth, earth, earth, hear the word of the Lord.*

Quam difficile, quam rarum, ut homo, muliere natus, se ipsum cognoscat !—which we render, or rather paraphrase, in its spiritual, in its religious, in its eternal and divine relations, thus :

How difficult the problem, hence how rare,  
To know one's moral self ! t' escape the snare  
That fascinates the pilgrim on his road—  
Devious from truth, from virtue, and from God ;  
That takes the million, graceless and forlorn ;  
Threatening each sinful child of woman born :  
Pride, love of ease, procrastination's sway,  
Nourish their madness and pervert their way ;  
Custom and fashion add their potent spell ;  
They quaff the poisoned nectar, like it well,  
And brook no honesty the truth to tell,  
Till—soon—aghast, EACH KNOWS HIMSELF—in hell !

#### NOTES OMITTED IN THEIR PLACE.

Page 38, 11th line from bottom, after word Bruen, "The late Rev. Matthias Bruen, A.M. first Pastor of the Bleecker Street Presbyterian Church, New York."

Page 115, 8th line from bottom, after word award, "The Book of the Synod of New York and New Jersey, on the Division of the Presbyterian Church, so well and wisely written by Rev. Dr. Judd, October, 1852, is the only authority to which I need here refer the reader."





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THE END.





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—The literary world has cracked its jokes, the past month, and indulged in many a hearty guffaw over the *Interviews Memorable and Useful, from Diary and Memory*, by Rev. Samuel Hanson Cox, D.D. But the doctor is as unconscious of his amusing pedantry as parson Abraham Adams, and he reminds us strongly of that best of parsons by his sturdy, hearty, and simple-minded boldness in saying what he thinks, in his own way, let the world laugh at him as it will. The Doctor's style is none of the best, and his memory may sometimes play him false in relating his interviews, but he is always self-poised and original, and just as sure of being exactly right in every thing he may choose to do, or believe, as ever Davy Crocket was, when he had determined to go ahead. Let the Doctor appear to others as he may, he always appears to himself with as palpable a nimbus round his head as ever encircled the crown of a saint. To have so comfortable an opinion of one's self is better than a fortune. The state of mind which the author must enjoy who could have written such dedications, and published such poetry, any poor mortal might envy. Those who laugh at the Doctor have all their merriment to themselves; he would as soon suspect the world of laughing at the ponderous tower of his brown stone church, as at his solemnly-intended utterances. Yet the Doctor is by no means lacking in a perception of humor, as his most amusing description of the manner of Dr. Chalmers in the pulpit can testify; but no one who reads the "Interviews" will suspect the author of that strange volume of entertaining a suspicion that there is any thing either peculiar or humorous in his own manner.

A writer in the *Christian Register* thus criticises a sermon recently preached by the Rev. Dr. Cox, late of Brooklyn.

"How shall I describe the sermon of the Rev. Dr. Cox, delivered before the Mills Theological Society? I could think of nothing but a four-horse omnibus, somewhat floridly painted and ambitiously ornamented, driven around the streets, turning corners with grand flourishes of the whip and shouts at the leaders, picking up a passenger here and there, and after giving him a brief air-dropping him, and driving the spanking horses home at last, with not a hair wet on them, and not more than half satisfied with their exercise. I have not the slightest idea that the Doctor knew what he was going to say when he arose, and, but for his almost unexampled memory, I should doubt whether he knew what he had said when he finished. It seemed to me like a sermon that might be represented as a railroad car that had been thrown from the track, under a high rate of speed, smashed in pieces, and then gathered up in fragments, just in those chance relations into which accident had thrown them. The materials of a complete and beautiful car were there, (with the exception of the brakes,) but they were hauled out of the mass, and put together very much like those cattle that Dr. Todd tells the children about, as the inhabitants of a chance world. The sermon was learned, poetical, disjointed, pedantic, powerful, brilliant, humorous, witty, explosive, redundant, English, Greek, Latin, and Dr. Coxy."

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